PENNSYLVANIA CONVENTION NUMBER

Vol. XXVI OCTOBER, 1913 No. 10

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

LUTHER TRANSLATING THE BIBLE.

THE BADGE OF ROYALTY

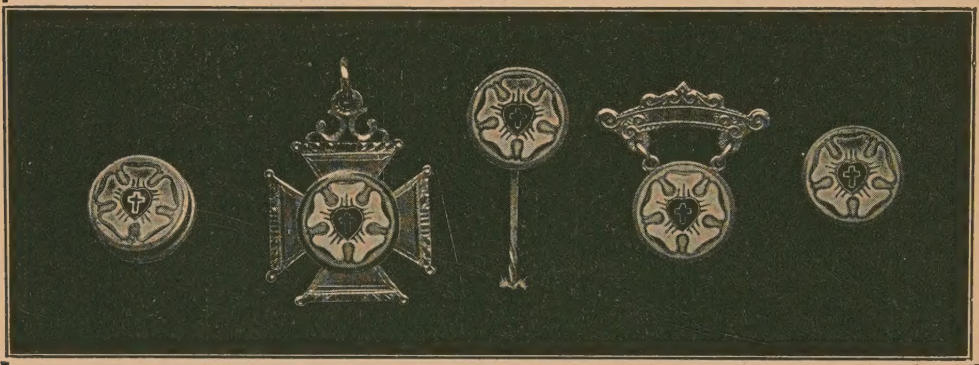
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

ADDRESS ALL ORDERS TO

LUTHER LEAGUE REVIEW
POST OFFICE BOX 876 NEW YORK

Of the Church - By the Church - For the Church

Luther League Review

Luther League of Pennsylvania

Twentieth Annual Convention at Hazelton, August 19-21

BY JOHN H. EARLY.

WITH a single exception the annual convention of the Luther League of Pennsylvania, held in Christ Lutheran Church, Hazleton, Rev. August Rohrig pastor, on August 19, 20 and 21, was the largest of any in the history of the State organization. Delegates were present from every one of the thirteen districts, and a majority of the locals of the State were represented.

Not only was the convention noteworthy in point of attendance, but it also established a record for the excellence of program and the spirit of fellowship and brotherhood manifested during the three days. This was felt by the delegates from the moment they arrived in the hospitable convention city.

Delegations of local Leaguers met every incoming train and escorted the visitors to the convention church, where they were cordially received.

The convention theme was "Thy Kingdom Come." All the speakers came with a fund of helpful instruction, and as it was the desire of the delegates that as much as possible of these addresses be printed in the REVIEW so that other Leaguers might profit from them, space will be given to these papers and the reports of the officers and committees, rather than in an attempt to tell in order what was done.

WHERE THE CONVENTION WAS HELD.

Devotional services led by the convention chaplain, Rev. Arthur T. Michler, Lebanon, opened the first session at 2.30 p. m,, Tuesday, August 19, after which the formal greeting was extended by the pastor loci, the Rev. August Rohrig, who warmly welcomed the Leaguers to the city, to the congregation and into the homes of the members.

President P. Walter Banker, Wilkes Barre, fittingly responded and the twentieth anniversary convention was fully under way.

The keynote of the convention discussions was sounded by the Rev. Arthur T. Michler in the first address on "The Kingdom." He said:

By the grace of Almighty God, we, the Luther League of Pennsylvania, are privileged to meet in another convention. As we do so, it is with feelings of gratitude for blessings received and enjoyed and for opportunities seized upon and accomplished. Who hath brought the noble souls of this Keystone State together in solid formation ready to fight the Lord's battles, but the great God of the Universe? Who hath caused the flower of the Church's youth to recognize the mighty values such an organization possesses, but the leading of the Father? Who hath produced the awakened interest and faith among those of older years in the sterling worth and golden possibilities to the Church dwelling in the hearts of our fine young people? None other than the Holy Spirit, the sanctifier of men's hearts. Who hath given unto us nineteen years of life, of work, of service, of accomplishment? None but Him whom we love, whom we serve, whom we adore, even Jesus Christ our Redeemer. Truly we rejoice today for all of these precious gifts. Truly we praise Him with songs of thanksgiving. Truly we earnestly beseech Him for continued guidance in the furtherance of this work; for it is His work carried on in the Church among those of growing years.

Praise, my soul, the King of heaven:
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise can sing?
Praise Him, praise Him,
Praise the everlasting King.

For nineteen years the Luther League of Pennsylvania has been praying that matchless prayer given unto the Church by our Lord. Upon this occasion it is most fitting, as expressive of the chief work of the Church, for this convention here assembled to consider as her theme one of the most significant petitions composing the Lord's prayer. "Thy Kingdom Come" has been prayed thousands upon thousands of times during the past nineteen years by the Luther League of this State, and in order that we might gain a mountain top vision of its meaning and secure a larger inspiration for greater work, we will address ourselves this afternoon to a consideration of

THE KINGDOM.

Truly this is a mighty theme, but surely we are called upon to consider the big things God hath made. Indeed, this is a vast idea, but thither we are tending; for it we are preparing and for its increase we are living. Therefore, it behooves us, as young people especially, to see the future Zion, to view the new Jerusalem, that we might labor valiantly for its strength among many who need its life and eternal joys. Indeed, it is to the big things that God calls us at this convention. It is to high thinking and noble resolves in life that our Father bids us come, and it is to a consideration of His great plans for the future that Jesus urges us. Hence He says regarding His final revelation, "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand."

There are two thoughts regarding the kingdom to which we will give attention. First, I would have you notice its conception. The question at once arises: What is the kingdom and how are we to think of it? The answer is to come not from the mind of man in human speculation, but from God's Word. In it He has revealed its essential characteristics and in it has given us ideas of what it actually is. During this convention the idea of the convention theme will be that of the kingdom in its final and complete form as revealed in the last two chapters of the book of Revelation. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." This then is the first and final conception of the kingdom, as we ponder the meaning of this wonderful theme.

This view of Zion is the most exalted sight which can engage our souls during our gathering here. Notice that in thought we are leaping beyond the future ages to come, together with all of their unfulfilled events, to a vision of the perfected kingdom. It is the objective kingdom of our great God, purchased by the precious blood of His dear Son, now free from every taint of sin. It is the kingdom which has passed the period of great tribulation. It is the kingdom full and complete, gathered into one after the resurrection. All who were in the graves have arisen with their souls reunited with their bodies living in a glorified state with their risen Lord. God and redeemed man are living together. The reconciliation has now taken place in reality. Jesus was the first fruits. Now all of His redeemed saints have partaken of this full fruition, and they inhabit the kingdom "prepared for them from the foundation of the world."

It is the kingdom after the judgment day. A righteous judgment has taken place by Jesus, together with His heavenly hosts. Like as He ascended into heaven from the earth, so has He come in great glory with His legions of angels to judge the quick and dead. The citizens of the kingdom have stood before the throne and were judged out of the heavenly books. Their names were found written in the Lamb's book of life, and were therefore judged worthy of this new citizenship. They gladly accepted this great gift; for they loved the testimony of the Lamb in their earthly life and now they will never be separated from Him in His kingdom. They are the ones who saw the awful separation, but rejoice at the end of all evil and with the dominion of all good.

Our conception is that of the kingdom in its new and glorious creation. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." It is the kingdom new and complete, fashioned as God alone intends to make it, whose counsels are deep and secret, and from whom nothing but beauty and goodness is forthcoming to His children. Yes, "the former things are passed away," the kingdom is here to be seen today, and it is this picture on which your gaze is to be fixed during your sojourn at this Convention.

Jerusalem the glorious!
The glory of the elect!
O dear and future vision
That eager hearts expect:
E'en now by faith I see thee:
E'en here thy walls discern;
To thee my thoughts are kindled,
And strive, and pant, and yearn.

But while we gaze upon that "dear and future vision" our thoughts must be related in a secondary sense to the preparatory work to be done by us while upon earth. All of the redeemed upon earth are in the kingrom here. In order that we might be more active here and appreciate our privileges and opportunities, we must keep our eyes fixed upon the kingdom in its completed form. But the kingdom is in a state of preparation now. Souls are to be won for Christ, while Jesus is preparing His mansions for us, and since He is untiring, so must we be. We must labor for our Church in season and out of season. We must constantly behold the future and then, with this impelling incentive, work more and more zealously. Indeed, if our young people showed some of the zeal, the followers of false religions wrought, not only our Church, but our Leagues would grow by leaps and bounds. Too

many of us become weary in well-doing after a year or two of service. Our ardor cools, our strength languishes, and all of this because we fail to keep our eyes on "that dear and future vision." Luther Leaguers, awake and see the kingdom! Keep your eyes upon the mountain tops. Work on and on and on, for the greatest religion in the world has called you to its membership; in it you have your only hope and the highest ideals of life and from it you draw your only soul riches and deepest satisfaction. Work, young men and maidens, work, work now and always; for the kingdom is preparing to receive the coming of the Master and in your hands the task of preparing for the kingdom has been placed. In a fine and loyal willingness, let us fulfill our responsibility!

The Kingdom—Notice with me its character. The completed kingdom of our God is first of all a perfect kingdom. It is so because of its very nature. It is permeated by God, is the result of His work, and therefore is without the taint of sin. Evil has been punished. Its author, together with death and hell have been consigned to the place of eternal torment. The redeemed are free from all of the ills of this present existence. All tears have been wiped away. There can be no more death. Sorrow and crying are unknown, while pain has been banished forever. This is the character of the kingdom on which we gaze today. Who rejoices not at this prospect? Who will not gladly labor here to attain this new experience? Is this beyond us? Is it out of our reach, and is it impossible? The very experiences of unforseen possibilities here teaches us the reality of that kingdom, which remaineth for the people of God. No, it is here. It is a reality. It is a kingdom pure and undefiled and that fadeth not away. It is a kingdom of perfect peace. It is characterized by holiness. It satisfies our present longing souls. It posseses a fullness of joy designed for all who will accept Jesus Christ the Redeemer of the world. All the earth longs for this perfect condition. As yet it has it not. But some day the kingdom will be a blessed reality—for whom? For us, but not only us; for God designed it for all who possess an immortal soul, related by faith to Christ. May many inherit the kingdom through our labors exerted during this period of preparation.

The second characteristic of the kingdom. It is glorious. That is, it is full of splendor, full of the glory of the Holy Father. Whilst indeed it is written that "eye hath not seen nor ear heard, nor yet hath it entered into the understanding of man the things that God hath prepared for those who love Him," and whilst it is true that human language fails to picture to the mind the glorious scene of that kingdom, yet our souls can understand that it must eclipse even the unparalleled glory of this present life. If God has shown us so much of His beauty in the universe and in nature; has demonstrated unto us His wisdom in the various organisms of His creation; in the lower orders of creation has made such baffling beauty, grace and dignity of form; in the earth herself, has laid out the evidences of His bounty and hidden mystery; whilst in the sun, moon, and stars, He smiles upon us in that which charms and fills our lives with delight, how much greater and more magnificent will His own glory in that kingdom be, which is to include all of the highest and best of His handiwork? Indeed, the kingdom of our God is a glorious kingdom, from which none would turn away, were they to experience it. The kingdom is therefore beautiful and incomparable. It is an attractive kingdom and this is the idea which we as Luther Leaguers must demonstrate in our lives, as we move in and out among men. Let us allow the Holy Spirit to work in us as He wills, that He might beautify our characters and sanctify our lives.

Who is not delighted by the graces of Christian virtue and the power of fine dispositions? Who is not amazed at the beauties of many charming Christian lives? Surely it is the dull and hardened soul which is not touched and impressed. Let us therefore reflect the attractiveness of the kingdom, and by the grace of God in our lives, win through the Gospel many for this kingdom which circles the universe.

The third characteristic of the kingdom lies in the fact that it is incorruptible. Being free from sin, being full of divine glory, it is also incorruptible. This kingdom is an everlasting kingdom, and a dominion which is from generation to generation. Just pause a moment and think, think of the quality of non-decay, absolute permanency, eternal existence. When we think of this it fairly overwhelms us. Yet it is this which characterizes the kingdom, a quality which is not found here. The kingdom is pure, undefiled, and eternal. The citizens of this kingdom are incorruptible. Ah, the beauty and majesty of it, the crowning joy of all life!

Thus the kingdom has been seen in some of its objectivity. We have been upon the mountain too. We have seen the new Jerusalem, the fair city of the great King. Shall we not keep this sight before us during our sojourn here? Shall we not see as never before, so as to do as never before? And shall we not more fully appreciate the mighty greatness of our God in preparing and giving unto us this vast kingdom, before whose throne thousands upon thousands stand and sing in mighty chorus the Sanctus of Heaven? And shall we not so live as to cause others to see and desire this kingdom whose Ruler is the loving Father of us all, who desires to dwell with men and be their God that they might be His sons? Surely such should be the result of this convention, whose presence here God has welcomed and whose past He has so generously guided.

With praise to His holy name we began. With praise we continue. In praise let all created things unite.

Miss Grace Kendall, Myersdale, recording secretary, read the minutes of the last convention and the balance of the afternoon session was occupied in the consideration of business.

Reports were read by the president, corresponding secretary, treasurer, statistician and Executive, Extension and Junior Work committees.

President's Report

President P. Walter Banker in his report said:

We open this twentieth annual convention with thanks to God for the opportunity He has given us to work in His kingdom, and for the privilege of meeting again in convention to consider ways and means to assist in the carrying out the work of that kingdom. May the results of our deliberations strengthen us and stimulate anew a desire to make possible that portion of our Lord's Prayer which is our convention theme, "Thy Kingdom Come."

In this day of the world's criticism of our Church, it seems our convention theme is most appropriate. May God put words in the mouths of those who address us that they may fill us with a new enthusiasm and zeal for His Church, and to further the work in which His Church is engaged.

May we leave this convention with greater desire to follow God and to look forward to that glorious heritage which is ours as Christians. The work of the League during the past year has not been as aggressive as your President would have it, but much has been done in an endeavor to more thoroughly organize its forces and to better its finances.

We believe we should first organize the present forces of the League before any extension work can be taken up that will be productive of the best results. The work is handicapped at a period of the year when it is possible to do the best work by a lack of finances. The period immediately after the convention should be taken up in doing extension work and following up the results of the convention, but the funds available must be used in the payment of accumulated bills and the paying of a deficit. This condition has existed the past three years.

The indications are that this year will find the League in a little better condition, providing its dues from districts are received; otherwise the same condition must prevail, and we will have to wait until after the new year, and the summer season is again upon us when no work can be done.

We are in somewhat like a bankrupt business, having all the things necessary for a successful business but capital. The condition is mainly due to the fact that prior to the new financial system the League income from dues did not equal its expenses, expenses being met by the contributions of individuals.

The work of the State League as well as the National is suffering from the fact that too many ex-

penses were taken from the pockets of a few individuals, and not from the organization itself. Not that the organization could not pay them, but did not, and certain men believing in the cause paid them. Now this condition has left a wrong impression among our Leaguers. There has not been until this new finance scheme a knowledge of just what the expenses of the League are:

When our people are thoroughly acquainted with the work in all its departments, then finnaces will care for themselves. Your president has always assumed in Luther League work that if an organization with the membership of the League cannot pay its running expenses it has no right to exist.

It is not my purpose to bring home to you the facts in the case. The statistician and the treasurer furnish them. Neither is it my purpose to condemn the League or its members, but as your executive I deem it my duty to lay conditions before you. Neither is anything said in a spirit of pessimism. The various local and district officials today are more willing than ever to make possible the accomplishments of the League's mission, and with God's blessing the work will move forward to greater and better things when we shall have overcome the troubles which now beset us. The Leagues are also contributing better than ever.

The last convention directed the Executive Committee to appropriate $100 toward extension work, but as has been stated, no money was available. A comprehensive scheme for extension was worked out and will be carried out this year if possible. Your president tried to borrow $300 to put the League in a position to do its extension work, as well as the other work, but was not successful. Mr. W. H. Menges, of the York District, was instrumental in getting some subscriptions toward the work, but they were not available soon enough to carry it on. The thanks of the League are due him and others for their subscriptions.

There have been many inquiries and letters to answer this year, nearly 300 being received and answered. Nearly 1,000 circulars were also sent out by your president. A number of locals and districts were visited and the usual number of letters sent to district presidents concerning what was going on in League work, and many replies were received. The Executive Committee met once during the year at Harrisburg and again this morning at Hazleton, and the chairman and the president had a number of meetings.

By direction of the last convention the proposed new constitution, as well as the old, were printed and given to the express company for shipment, but they never got any further. The express company up to the time this report was written had not located them.

The chairman of the committee, however, has a number of copies and we would ask consideration at this convention, as the constitution is urgently needed. The president has personally extended his thanks, and the thanks of this convention and of every member of the League are due to the efficient and hard working chairman and secretary of the Executive Committee. Mere figures in their report do not convey the vast amount of work done by them, nor the efficiency with which they have performed their work.

It is a great pleasure to bear witness to the splendid assistance of these assistants.

Mr. Wilharm offers the suggestion "That the statistician be required to keep a mailing list for us of the various officers." We have embodied the suggestion in this report. Before closing our report we again desire to record our appreciation of the uniform courtesy which we have received from societies, as well as individuals, in doing our work, and also to our pastors who have at all times been willing to extend whatever courtesy or assistance that was within their power.

The following recommendations are offered:

1. That the statistician be required to keep a mailing list that shall be available for the various officers of the League only.

2. That he notify all districts and local officers of the action of the State League requesting that they assist in making such list and keeping it up to date.

3. That the District Leagues of the State be asked to adopt the per capita dues system used by the State League.

4. That a uniform card be furnished by the State League to the districts for the collection of District, State and National dues.

5. That all districts to be asked to collect dues from locals on the basis of the calendar year.

6. That the statistical report be reduced in size to be made to give only totals of the various locals and districts.

7. That the Luther League Review be asked to furnish to the State League space for pre-convention news.

8. That the Luther League of Pennsylvania make a concerted effort to increase the subscription list of Luther League Reviews in Pennsylvania.

9 (a). That the National League be asked to combine the Review and the Topic sheet in one publication.

(b). That the National League furnish a topic card to the Leaguers in lieu of the topic sheet.

TREASURER'S REPORT.

The treasurer, H. Haller Frey, reported receipts for the year amounting to $629.09; disbursements, $483.69; warrants unpaid, $40.04, leaving a net balance in the treasury of $106.16. The per capita tax dues for the State amount of $1,472.44; of this $81.14 has been paid, leaving a balance still owing for 1913 of $1,094.88.

Per capita dues to the Luther League of America for 1913 amount to $948; paid by state treasurer, $100; by district and locals direct, $61.80, leaving a balance still due the Luther League of America of $786.20.

The treasurer recommended that all district and local organizations open and close their fiscal year the same as the State League—that is, January 1st to December 31st.

The statistician, Harvey L. Reno, Allentown, reported that in comparison with 1912 there is a decrease of two in the total number of Leagues and a decrease of nearly 2,000 in the total number of active Leaguers. However, there was an increase of nearly $300 in the total amount of offerings. The secretary said, however, that he had information at hand which leads him to believe that at least 25 known locals failed to report. Should all report the sum total in all departments would show a marked increase. The figures at hand gave 308 senior and 80 junior Leagues with a total membership of 18,924 and contributions amounting to $21,882.15.

EXECUTIVE COMMITTEE'S REPORT.

For the Executive Committee, Charles W. Fuhr, Pittsburg, the chairman reported:

The report of your committee this year is not an extensive one, but we believe that it will show that progress has been made in the upbuilding of our State work. Two meetings of the entire committee have been held during the year, while meetings of sub-committees were more frequent.

The work of chief importance before the committee was the selection of time and place for this convention, as well as the arrangement of its program. The results of these efforts are now before you, and we trust that all the delegates present will do all they can to make it a success. In this connection, your committee would like to express its appreciation of the hearty co-operation given them by the pastor and people of Christ Church of this city, and the efforts they have put forth to make the stay of the delegates here a pleasant and profitable one.

One of the hardest problems before the committee is the financial one. From the treasurer's report you will see that the situation is about the same as last year, the revenue of the present year is being used to pay last year's bills. The situation has been much further complicated by the new financial plan of the Luther League of America adopted at the Albany Convention. While we believe this plan is the right one, it will take some time before it is made to work smoothly. The plan, as has doubtless been reported to all our local and district organizations, makes the State organization responsible for its share of the National budget. To make this plan effective as early as possible, your committee will make the following recommendations to the various District Leagues not already having such a plan:

1. That the per capita system of raising the revenues be adopted.

2. That these dues, in order to conform to the State and National plan, be made to date from January 1st of each year.

3. That the State treasurer make out a bill for each local organization, itemizing the State and National dues, leaving a blank space for District dues; that

these bills be sent by the State treasurer to district treasurers, making each District League responsible for its share of the State and National budgets. Isolated organizations, not affiliated with any District League, to receive their bills direct from the State treasurer. This plan, the committee believes, has a twofold advantage. First, it places the financial burdens of the entire Luther League work equally upon all. Second, the local organization in receiving one bill for its share of the District, State and National budgets, will know at the beginning of each year exactly what is expected of it. It will do away with the appeals which come at different times from the different organizations, and which cause so much confusion and perplexity to local officers. The Executive Committee believes the plan recommended is most businesslike and fair to all.

To meet this year's expenses, and last year's deficit, your committee decided upon a three-cent-per-member dues from each of the local and district organizations. Had each district paid in their State dues, the Luther League of Pennsylvania could have reported a clean sheet for the coming year. That this has not been done is doubtless due to the fact that the National per capita of six cents was included in the bills sent out by the State treasurer, and the local and district treasurers were not prepared for the much larger bills which naturally resulted. Your committee believes that the dues will all come in, but that time is required to meet the new conditions.

The recommendation to contribute $100 to the work of the Extension Committee was also carefully considered, but your committee was unable to follow out the recommendation on account of the lack of funds. A plan proposed by the president to raise some special funds for certain work by the Extension Committee was approved, and the treasurer authorized to pay such funds over to the chairman of that committee.

Another very important matter taken up by your committee was the report of the Constitution Committee. This report was most thoroughly considered, especially articles VII and VIII, which embody the most radical changes from the present constitution, and your committee believes that the new plan will greatly increase the efficiency of the State League organization. The adoption of the entire proposed constitution is therefore recommended.

In the matter of the general secretary for the Luther League of Pennsylvania which was referred to your committee at the last convention, no action was taken as it was deemed advisable to wait until a like office in the Luther League of America was filled.

Your committee also desires to express its appreciation of Zion Lutheran Church, Harrisburg, and its pastor, the Rev. S. W. Herman, for the privilege of meeting in their building.

EXTENSION COMMITTEE'S REPORT.

H. W. Weidner, Pottstown, chairman of the Extension Committee, reported that the committee held no meetings during the year. All work was done through correspondence.

After the Harrisburg convention, a year ago, the chairman gathered a list of Leaguers whom he intended to send into districts which had not shown much activity in recent years, or districts where there is a large field not affiliated with the State organization. He also explained to the members of the committee or some district officer that an appropriation by the State organization was available for extension work. He urged especially the weaker districts to seek help through State aid.

The District Extension Committees were asked not only to increase the number of organizations, but to visit the inactive as well. The sub-district organization, the rally and the outing were recommended as aids to extension work.

As to results attained, no requests for assistance from the State reached the charman of the Extension Committee. However, judging from the district records, there was very gratifying activity along extension lines in nearly all districts.

Following is a brief summary of district reports: Twenty-one senior and four junior organizations were added during the year.

Anyone looking over the field in Pennsylvania is impressed with its vast possibilities. He becomes convinced of the importance of having a State worker, one to devote his time and efforts exclusively to revitalizing the organizations now formed and extending our organization in new fields. Would that a man financially independent with zeal, ability and adaptability could be found for this important work.

Verbal reports were also made by the district presidents, reviewing the accomplishments of the past year. President Banker announced these committees: Resolutions—Rev. William Penn Barr, Weatherly, chairman; A. C. Rutter, Perkasie; W. H. Menges, Menges Mills; John M. Fry, Lancaster; Rev. C. R. Botsford, Catawissa. Auditing committee—Allen N. Stewart, Quakake; Clark Heller, Wapwathpen; Miss L. C. Kelner, Philadelphia. Nominating committee—Rev. C. A. Nauman, Ligonier, chairman; Rev. N. E. Apple,

P. WALTER BANKER,
President of the Luther League of Pennsylvania.

Red Lyon; R. L. Crosby, Noxen; H. Y. Yocum, Reading; Rev. Leidy B. Sterner, Weissport; C. W. Herman Hess, New Castle; Frank L. Brown, Auburn; Rev. P. A. Laury, Perkasie; Rev. F. W. Wackernagel, Allentown; William A. Mearig, New Holland; Mrs. William R. Zimmerman, Berwick.

The session then adjourned with prayer.

Second Session

Tuesday, 7.30 p. m.

Vesper services were conducted by the Rev. A. C. Schenk, Philadelphia, and the Rev. G. L. Weibel, Mechanicsburg. The choir ren-

dered several anthems most acceptably. The address of the evening was by the Rev. Prof. Frank P. Manhart, D. D., Selinsgrove, on "The Kingdom in the Old Testament." He said:

We have here a fundamental Bible idea. The first thought or idea stated in the Bible is that of God. God is. Then God creates. God exists of himself. God alone always was. God of His own free will calls other things into being. All things are both made by Him and exist only by the constant exercise of his sustaining power.

All this, and more, is taught in Genesis 1:1: "In the beginning God created the heavens and the earth," and by Paul when he affirms that "In Him we live and move and have our being."

A kingdom consists of a ruler and subjects. In the Old Testament the sovereign ruler is the one, only God, El Shaddai, the Almighty. He never had and He never can have a rival.

The Old Testament regards God as directly related to nature. He is the King Supreme in the the realm of nature.

As Creator, God first made various orders or classes of spirits. He then created matter—the material substance of all there is in the universe except spiritual beings. At this creation of matter, which, for all that we know, may have been a myriad millenniums after that of the creation of glorious spirits, these spirits were happy participants, for we are told in a sublime passage in Job that when the foundations of the earth were laid "the morning stars sang together and all the sons of God shouted for joy." Job 38.

Over all this material universe, God reigns. Its forces all unceasingly radiate from Him. Nature's laws are the methods by which these forces operate. They are but the constant, unresisted expression of His will.

"The earth is the Lord's and the fullness thereof." Ps. 24. The lightnings are His arrows. The thunder is His voice. The earth quakes under His tread. The volcano is the breath of His nostrils. He sends the early and the latter rain. The increase of flock, herd and field are from Him. The gold and the silver are his and the cattle upon a thousand hills. Children are a heritage of the Lord, and the man is blessed of God that he has his quiver full of them.

Nature, too, shares with men and the glorious orders of spirits in the unceasing worship that is rightly due and is given to God. This is grandly summed up in the Psalm 148.

"Praise ye the Lord from the heavens; praise Him in the heights; praise Him all His angels; praise Him all His hosts.

"Praise ye Him, sun and moon; praise Him, all ye stars of light. Praise Him, ye heavens of heavens: and ye waters that be above the heavens. Let them praise the name of the Lord; for He commanded and they were created. He hath also stablished them for ever and ever; He hath made a decree which shall not pass.

"Praise the Lord from the earth, ye dragons and all deeps—fire and hail; snow and vapor; stormy wind fulfilling His word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children."

In all this we see the intimate relation between God and nature that He has made His people the choir-leader of the universe.

The Realm of Man—The Old Testament demands of every man that he be a willing, submissive and heartily loyal subject of the one true God who is Lord of heaven and earth. It never tolerates for one moment a divided allegiance. A warrior leader like Joshua says, "Choose this day whom you will serve." A stern reformer like Elijah says: "If Baal be god, serve him, but if Jehovah be God, serve Him." There can be no halting between two opinions; no flitting from twig to twig like an ever restless bird. The reproach of the wicked by the Psalmist is "That God was not in all their thoughts." "God is the Judge of all the earth." "He will judge in righteousness." "The wicked shall return to Sheol, even all the nations that forget God." "That nation and that kingdom that will not serve Thee, shall perish." Every man and every nation should be a willing and loyal servant of God.

There is progress in the unfolding or revelation of truth in both the Old and the New Testaments. The dictum of Augustine is true here, also, viz.: "The New Testament lies concealed in the Old, the Old Testament is revealed in the New. I am limited to the kingdom in the Old Testament."

The Kingdom in Eden—Adam and Eve were placed in Eden by their Creator and Lord. As their King, He imposed one law—that of implicit obedience. This was essential if their lives were to be above the level of slaves. Without freedom there is no such thing as noble and elevated character possible. They were strong to stand and they were free to fall. They put their will against God's. They became rebellious subjects. Sin was henceforth an ineradicable taint and disease in the human race. Henceforth the Kingdom of God in the earth consists of a perfectly holy and just sovereign and sinful and therefore, more or less imperfect and rebellious subjects.

The earthly paradise was forever lost. A heavenly paradise is promised through a mighty Saviour, who should crush the serpent's head. In other words, in due time there would come a visible head of God's kingdom—the seed of the woman—who would annihilate the sovereign of the head of the kingdom of evil in the universe.

The Family of Seth—The descendants of Cain were men of bran and brawn. They were also "sinners exceedingly" before God. The descendants of Seth were called sons of God. They were ensnared by the beauty and arts of the daughters of men, e. g., by the women of the family of Cain. So corrupt and hopelessly debased did the mass of the race become through the union of these families that God determined to destroy the whole race, with the exception of the family of Noah. When this was done the Kingdom of God on earth was limited to a single family of eight persons.

The Noahic Covenant—God's covenant with Noah includes a dominion over earth and animal like Adam's; confirmation of the order of nature; the establishment of human government; declarations concerning Shem, Ham and Japhet and their descendants, and the assurance that there would be no other deluge. In this covenant God is the sovereign and man is the subject. God is the lawgiver and determines the characters and sets the meets and bounds of the future races of men.

The Abrahamic Covenant—Between the time of Noah and that of Abraham there was an immense development of the human race. Great peoples, civilizations and empires were developed and flourished for long periods. Hittite, Egyptian, Assyrian, and other types of nations and civilizations were hoary with age or decadent when God called Abraham to leave Ur of the Chaldees and to enter into covenant relations with Him. This marked a new era in the development of the kingdom. The family of Abraham was to endure throughout all generations. To Abraham, Jehovah his God was a universal sovereign, the Judge of all the earth who must always do right. To the other Patriarchs, Isaac, Jacob and the twelve sons of Jacob, Jehovah was also the Lord of the whole earth, the one God who ruled over the hosts of heaven and, whether they knew it or not, over all the peoples of the earth.

They and their descendants were to be God's chosen or elect people, that through them all men should be blessed as God said to Abraham: "In thee and in thy seed shall all nations be blessed."

The Mosaic Legalism—Moses was the world's greatest law-giver. The code of Hammurabi had preceded his laws by 600 years. All the tribes and nations, all the great empires that antedated Moses doubtless had extended verbal or both verbal and written codes of laws. Order, the security of life and property, the building of great cities, the organization of governments, the wars of conquest, the essential factors of great civilizations, necessarily rest upon practices and ideas that have the sanction of law and its authority.

The Mosaic Code is distinguished from all preceding and contemporary ones, and indeed from all others, until the Christian era, by being based upon pure Monotheism. Man's first ideas in religion were monotheistic. All codes and practices, save the Mosaic, had come to rest upon the lower forms of belief, thought and life, which came into vogue with the race's gradual decline into polytheism.

On the other hand, Mosaism, like Abraham and the Patriarchs, represented a remnant, a conservation and a revival and extension of that pure monotheism that was a glorious part of the human race's first belief, thought and life in its Edenic state.

The belief in one God as the supreme and universal sovereign is the fundamental idea in the teaching of Moses. This God is Jehovah—the I am, Eternal, Self-Existent—the Alone, God-glorious in holiness, fearful in praises, doing wonders. Jehovah shall reign forever and ever, sang Moses at his triumph at the Red Sea over Pharaoh and his hosts.

Under Moses 2,000,000 slaves became a nation. As such they were for 400 years without an earthly king, though they had leaders like Joshua and the Judges. The Israelites as a nation were, as Josephus first put it, a theocracy, e. g., a nation of which God was king. As a nation, they were to preserve the worship of the one true God. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Rom. 8:4. Unto them also were committed the oracles of God. Rom. 3:2.

For centuries they were God's elect people, a kingdom of priests, distinct and unique in the earth. A people whose God was the Lord. A people, that in spite of many imperfections, preserved God's truth, rendered services of inestimable value to the whole race for all time. (A people, no longer the elect race, but preserved for great things in the future.)

The Period of the Kings—Next comes the period of the earthly kings, extending from Saul, 1095, to the captivities of Hoshea, king of Israel, in 722, and of Zedekiah, king of Judah, and the destruction of Jerusalem in 588.

It was in God's plan that his people in the fullness of time should have a king. The time was at hand but their reasons for demanding one in the days of Samuel were mainly wrong ones.

Though Saul was made king, the government was to remain essentially a theocracy. Samuel's official teaching was: Behold the Lord hath set a king over you. If ye will fear the Lord and serve him and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and the king that reigneth over you continue following the Lord your God; but if ye will not obey the voice of the Lord, but rebel against the commandments of the Lord, then shall the hand of the Lord be against you, as it was against your fathers (1 Sam. 12: —). Only fear the Lord and serve Him in truth and with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king. 1 Sam. 12.

The Prophets and the Kingdom—Samuel was the first of the prophets who stood beside the kings as the mouthpiece of God. He had a glorious line of successors, including men of the highest courage, genius, patriotism, and loyalty to God, like Nathan, Elijah, Elisha, Isaiah, Jeremiah, Micah, Amos, Daniel and Ezekiel. They often did or attempted to do the work of great reformers. They directed, or assumed to, the relations of the country to foreign states like Philistia and Syria, Ammon and Moab, Midian and Edom, and great empires like Egypt, Assyria and Babylonia.

They anointed kings and courageously denounced their sins as Nathan did David's. They rebuked all manner of evil and false worship, and powerfully encouraged loyalty to the law and ritual given to Israel by God, while they exalted personal character above mere outward conformity. "To obey," they taught, "was better than sacrifice." Man might look on the outward appearance, but God looked on the heart.

To the question whether God would be pleased with thousands of rams, or with ten thousand rivers oil, or with the first-born for transgression; with the fruit of the body for the sin of the soul, the prophet answered: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God. Micah. 6:7-8.

Under the prophets, the highest title of the king was "The Lord's Anointed." Loyalty to God, the supreme ruler, was loyalty to the State. Disloyalty was as witchcraft, idolatry and adultery. In short, the ideal of the state was a theocracy—God supreme, and kings, priests, prophets and people his subjects and servants—his children. Thus the nation could be a kingdom of priests and a kingdom of God's free men. The great kings could be types of the coming Messianic king, the X—that is, the Anointed One—God's king and withal his prophet and high priest.

David as king could typify devotion and aggressive power and wide dominion. Solomon as king could typify X's reign as the Prince of Peace, his supreme wisdom and a dominion from the river to the ends of the earth.

The priestly office and functions of the theocratic kingdom were typical of that offering for sins and those spiritual sacrifices of prayer, praise and thanksgiving that should belong to that later stage of the kingdom, when the king should also be the priest, who would offer himself as the lamb of God that taketh away the sin of the world, and when divine worship would require no tabernacle, temple or blood of beasts, but worship in spirit and in truth, the kingdom of God being within the heart rather than without and of observation.

The great prophets were typical of X the Prophet, whose declarations of God's truth and will are absolute and final, who in himself was essential and eternal truth.

In him, therefore, as antitype, the three great offices of the kingdom in the Old Testament—prophet, priest and king—were to have their complete, absolute and final realization.

In the era between the last Old Testament prophet, 395, and John the Baptist, there was developed, beginning with Ezra, a great system of synagogue worship, an era of the scribe, the lawyer, the Pharisee, Saducee and Essene. It was hierarchy, a supremacy of priesthood and priestcraft, rather than a theocracy.

In that era much of precious truth was preserved, some was lost, while some was perverted into hardened formalism, ritualism, hypocrisy, asceticism or open skepticism, into the midst of which the Christ came, the new, final and glorious head, centre and soul of the Kingdom of God.

From the beginning this has been a kingdom of God.

It was possible in its beginning and its preservation because God revealed and related himself to men as a sovereign and lawgiver to subjects.

Its limitation to a few, to a family or to a nation was due to man's sin, to his declining from God, and to his deliberate rejection of the true God.

Those who constituted the kingdom were God's elect, but they were the elect that they might be the means of blessing to all others.

The record of the kingdom is in the Holy Scriptures of the Old and New Testaments. It is an inspired and inerrant record of God's gracious relations to men and of man's imperfect relations to God. It is, moreover, a record of a kingdom based fundamentally upon divine love and whose history is consequently a record of the unfolding of the plan of redemption.

This kingdom was always profoundly related to all the kingdoms and peoples of the earth. There is therefore a philosophy or divine plan of history. It may be said to be set forth in a few passages of Scripture as follows:

1. When the Most High gave to the nations their inheritance; when He separated the children of men He set the bounds of the peoples, according to the number of the children of Israel. Deut. 32:8. Moses.

Nebuchadnezzar saw in vision an image with a head of fine gold, breast and arms of silver, thighs of brass and legs of iron and feet part of iron and part of clay.

He saw also a stone cut without hands that smote the image upon its feet and it was broken and disappeared like chaff from a threshing-floor, while the stone became a great mountain and filled the whole earth.

The meaning was that the empires of the ancient world, Assyrian, Babylonian, Medo-Persian, Grecian and Roman, would rise, be tested by their relations to the kingdom of God, be found wanting and be destroyed. The kingdom of God in its final form, as represented by the stone that became a mountain and filled the earth should be indestructible and everlasting. Dan. 2.

Who the head of this kingdom should be is shown in Dan. 7:13-14.

I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of Man, and he came even to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory, and a kingdom that all the peoples, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

As the testimony of Jesus is the Spirit of prophecy (Rev. 19:10) we know that this Son of Man is none other than our adorable Lord and Saviour Jesus Christ.

In the history and unfolding of the kingdom in the Old Testament he appears in angelic and typical form in many ways: The Angel of the Lord, the Angel of

the Presence, the Angel of the Covenant Who showed God's Will to them, the Captain of the Lord's Host that commanded them, the Rock that followed them, the Manna that sustained them, the Brazen Serpent that healed them, the Pillar of Fire and Cloud that lightened and protected them, the Priest that sacrificed (like the High Priest) that made atonement for them, the High Priest that (like Melchizedek) received their offerings through their progenitor Abraham. He was Jehovah—Jesus. He was Jehovah—Their Banner. He was Jehovah—Their Light. He was Jehovah—Their Provider. He was Jehovah—Immanuel-God to them. He was the Messiah, the Anointed.

Is. 9: Unto us a child is born, unto us a son is given and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, and of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom—from henceforth even forever.

He is the Eternal Word, the Eternal God, God Manifest in the Flesh, Son of Mary and Son of God, Our Saviour and our Lord, the Eternal King of the Eternal Kingdom of God. To Him be our loving loyalty and all the glory, forever.

DELEGATES AND VISITORS TO THE TWENTIETH ANNUAL

The Social Session

Following the evening service an informal social session was held in honor of the visiting Leaguers on the church lawn adjoining the parsonage, which was prettily lighted with Japanese lanterns. Music was furnished by the choir and orchestra and light refreshments were served. In addition to the convention badge each Leaguer wore a small tag bearing his or her name and league, which served as a card of introduction to every other member, and greatly aided in fostering the social spirit.

Third Session

Wednesday, 9 a. m.

The second day's sessions opened at 9 o'clock with devotional services led by the Rev. M. Luther Zweizig, Reading. Hymn 152, "Beautiful Savior," was sung, followed by Scripture reading from John 3, prayer, and the hymn, "Jesus Shall Reign Where e'er the Sun." The morning theme, "The World's Need of the Kingdom" was treated under three heads, the first division of which, "The Civilized World's Need of the Gospel," was presented by Miss Laura Wade Rice, Baltimore. She said in part:

The Civilized World's Need of the Kingdom—Four Great Words: World, Civilization, Need, Kingdom.

World.—Not the beauties of mountain and stream, of tree and wayside blossom, but the world that God so loved that He sent His Son to redeem it. The world, national, governmental, industrial, professional—the world of pleasure, of business, of society, of politics—the world of individuals, you, me, the people.

Civilization.—We will define this—for the moment—as the atmosphere in which all the things for which these terms stand have come to exist. The civilized world is our world. Civilization has come to mean wealth, pleasure, discovery, invention, arts, learning, established government, etc.

It is of such a world that we speak when we add the word *Need.* Notwithstanding all that civilization has bestowed upon the world there is yet a lack—it is absolutely incomplete unless something is added. *Need* is a strong, deep word. There was civilization before Christ, such as Quo Vadis depicts and into whose depths of depravity the pure Gospel was cast. India is civilized. China and Japan have civilizations hoary with age; but no one longs to exchange ours for any of these. Why?

Because long ago there was born into the world a Child whose name was Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. A Child who came to supply the world's need, to cast out its devils, to put into it the leaven that was to work until the whole was leavened, to bring in the kingdom of God—and so today, though the whole is not yet leavened, though many devils yet remain, though the kingdom has not yet fully come, our civilization is a far different thing that is any untouched by Christ.

The Kingdom.—Kingdom implies the rule of a king—the ruler of this kingdom is King of kings and Lord of lords, Jesus Christ. We will take His

definition of the kind of a kingdom the world needs. He says it is "not meat or drink, but righteousness and peace and joy in the Holy Ghost."

Not Meat and Drink.—Not more and better things for more and richer people. Not more civilization, but a different civilization. Wealth, pleasure, learning, business, politics—the King says that "after all these things do the nations of the world seek—but seek ye first the kingdom of God and His righteousness."

Righteousness.—Does our business life need it? Is there dishonesty, trickery, oppression, distrust there? Does our political life demand righteousness? Corruption, self-seeking, graft—no one who reads our daily papers can doubt what the one need of politics is.

How about our social life? Is purity dead? Has brotherly kindness departed? Has the real gone and does only the artificial remain?

Home Life.—Has the command, "What God hath joined together let not man put asunder," been abrogated? Is the family spirit dead and its loving co-

CONVENTION OF THE LUTHER LEAGUE OF PENNSYLVANIA.

operation gone forever? Does public opinion need to be made more righteous?

What is wrong? How have we "made the righteouness of God of non-effect?" By going about to establish a righteousness of our own.

What of Peace? I do not forget The Hague Tribunal nor minimize the increasing roll of peace treaties, but it is not worth while to say, "Peace, peace, when there is no peace." Peace grows out of love that has a heavenly root. No "peace foundations" can buy it; it comes from the Prince of Peace as a legacy—"My peace give I unto you." The peacemakers who are blessed are the children of God. Absolute wars may cease, but there will be no peace between labor and capital, between man and man, till both sides have one master, even Christ, and so have become brethren.

We rejoice in the work of the great commissions probing evil of all kinds, in the laws being prepared and passed to remedy all sorts of unhealthy conditions of mind, body and estate; they are the leaven working, they are the finger of God casting out devils as Jesus said: "If I, with the finger of God, cast out devils, no doubt the kingdom of God is come upon you." Everywhere the Gospel of the kingdom has been carried in the world the devils have been cast out. Nothing but the coming of the kingdom will solve the problems of the city, the problems of vice, the problems of the individual.

But we must remember that the civilized world has been content to stop with using righteousness and peace as the only factors for the solution of its problems. The King said the kingdom was more than righteousness and peace—it was also "joy in the Holy Ghost," the comforter, and the definition of that word is "one who stands by to help."

We know God our Father, we know Christ our Saviour, but somehow we do not feel very well acquainted with the Holy Spirit. This is His time, the era of the Holy Ghost. God the Father from creation to the birth in Bethlehem—the era of the Son during those wonderful three and thirty years—since then He whose mission it is to take of the things of Christ and show them unto us, to bring all things He has said to our remembrance, to lead us into all truth and teach us all things, to reprove the world of sin, of righteousness, of judgment.

This is the real need of the civilized world, to rejoice in having such a Helper, in being taught by such a Teacher, in following such a Guide.

For He leads us not merely into ways of righteousness and paths of peace. He leads us into the presence of the King. He shows to the world its need of a Saviour. For, after all, the civilized world is just one man, and another, and another—one man after another to be led by the Spirit of God to become a son of God, to have the kingdom within them because the King dwells within.

Works will not save; only faith in the Saviour will save us. And all the good deeds we may do accumulated no merit for us, they simply show our gratitude to Him, for whose love a whole life-time of good works is only a feeble "thank you." Works of righteousness cannot save the world, peace congresses cannot supply her need; you, I, the world, *need* the King if we are to have the kingdom.

The second division of the theme, "The Heathen World's Need of the Gospel," was presented in a most able and forceful address by the Rev. L. B. Wolf, D. D., of Baltimore, Md. Among other things he said: "God, in working out his plan for the salvation of the nations, never once forgot the purpose of grace which He was working out among the nations. God has set up a kingdom, and the King is Jesus Christ. Science will not bring the world to Christ. Inventions will not do it. There was enough civilization before Christ came to bring up the world to par excellence, but civi-

lization would not do it. Nothing but Christ could do it. There is nothing so unpatriotic as to magnify our own land, forgetting that there are other nations over which God is ruling as much as He is ruling over us. The sooner the Church of Jesus Christ begins to wake up to the plans that God has for them the sooner the church will be able to go forward with banners. She is not flying the flag God gave her. The flag has other devices, and the church is lame and halts. If the so-called Christian civilization needs to be Christianized, what must be said about those nations of the East that have been left to work out their own destiny? The economic needs of the East are great, but the moral needs are greater, where every kind of crime is justified. If the great East is to be transformed, if the great East is to be changed and made what God wishes the great East to be it must be done by Christianity. The eastern nations contain a great intellectual power which the Church of Jesus Christ needs. The Lutheran Church alone, if she did her duty, could finance the mission work of the whole world, which would bring that great intellectual power into the Church. The heathen is here, the need here, and the momentous time is here. Jesus saw that need from His Father's throne, and He stooped to supply it by His death.

The motto of every Christian should be, "He who loves not lives not, but he who lives by the Life can never die." The need of the nations can never be satisfied unless it is satisfied in only one way, the way of the Cross."

The third division of the theme, "Our Realization of This Need," was discussed in a very able manner by Rev. Chas. M. Teufel, of Pittsburgh. He said:

Realization must follow the revelation of the world's need. Realization is fundamental because it is sequential bringing us in line with the visionists and achievers, and it is contagious explaining the passing on of interest.

Moreover, there is a need of a realization of the world's need of the kingdom. One Luther League district, undoubtedly a fair sample, revealed only one local League in search of definite missionary instruction and exhibiting a vagueness in the knowledge of the objects of its missionary offerings.

The emphasis of the realization must center about the personal, "our."

Our personal realization cannot be accomplished through the occasional, though ever so eloquent, address, but only from personally digging for it. Therefore, we confine the accomplishment of the realization to the educational channel, emphasizing especially mission study.

Mission study promotes culture so needed in these days of arrested intelligence.

It is effective. A men's brotherhood was saved from tottering by reading in Doughty's "The Call of the World" the story of Robert Morrison's perseverance in China.

Mission study is essential both from our own safety and in order to obtain an adequate conception of mission interests.

The by-products of such study makes it most comprehensive. Every great question takes on an addition complexion to the mission student. It leads into the realms of economics, sociology and varied studies.

It is popular. Young people's societies of all denominations promote mission study. The Young People's Missionary Movement, 156 Fifth avenue, New York City, supplies a suggestive catalogue for graded instruction.

Finally, it is awakening, illuminating, fascinating, startling, as anyone will experience by telling in continued story form some of the thrilling chapters and stories from "Men and Missions" and "Missionary Heroes of the Lutheran Church."

What to study? How to proceed? The Missionary Committee if only one live wire is the starting point. Plan the monthly missionary topic, which will yield richly in variety. Organize mission study classes. Introduce missionary pamphlet reading campaigns and contests. Read in general missionary literature.

Certainly a thing promoting culture, effective, essential, comprehensive, popular and startling presents an attractive power. Yet, if these attributes fail to produce decision, which is realization expressed, the example of Jesus Christ should prove the sufficient incentive. The preceding speakers clearly demonstrated the world's need. Jesus never needed any other incentive. He came to save not because of the world's merit, but because of the world's need. The presence of that need is enough to send the consecrated Luther Leaguer to any channel that will produce the adequate realization.

At the close of the addresses, Hymn 197, "Uplift the Banner," was sung, after which a general discussion of the topics was participated in by the delegates and many helpful suggestions offered, chiefly along the lines of missions and our duty in that respect.

Business was then taken up and the proposed new constitution occupied the attention of the convention for the balance of the morning hour. The draft was read by the Rev. A. T. Michler, chairman of the special committee, and the document taken up for consideration, item by item. The articles in the new constitution that are the same as those in the old and also those in which merely the change of the word from society to organization occurred were adopted without discussion. The session adjourned with the use of the Lord's Prayer.

Fourth Session

2.30 P. M.

The afternoon session of the convention opened with the singing of Hymn No. 279, "Jesus and shall it ever be." Devotional services were conducted by Rev. W. F. Deibert of Birdsboro, who read as the Scripture lesson the second chapter of I Peter. After prayer the convention sang Hymn No. 196, "Christ for the world we sing."

The work for the afternoon was in the form of institutes, and the topics were Local League Work, Junior League Work and District League Work.

Local League Work was conducted by Harry Hodges of Philadelphia. He said:

Barring the individual, the local is the most important feature of Luther League Work because it is in the local that we get down to hard work and solid facts. No good thing was ever done without inspiration beforehand, and to get that inspiration we must get it on the mountain top. The convention is the mountain top where we get the vision and the inspiration.

The topic was divided into six parts, of which Mrs. H. Y. Yocum of Reading discussed in a most instructing manner the first one, namely: "The Devotional Meeting." She said that devotional meeting should be held each week, with the pastor present; that preparation should be made; that members should be prompt. One of the purposes of devotional meetings she said is to stimulate devotion. In these days of lack of training in the home the Luther League supplies that lack. To develop intelligent leaders is another purpose of the devotional meeting. She urged that the collects be used faithfully, in addition to which sentence prayers might be called for; also that the topics be used, which may be supplemented by essays and talks.

The second division of the topic was discussed by John Griener of Scranton. It was "The Business Meeting." The business of the local league is to assist in looking after the welfare of the congregation, and that the item of discussion be what can we do for the congregation. The business of the league can be broad or varied, according to the members of the league.

The third division, "The Social League," was discussed by Mrs. Reinert of Philadelphia. She urged that once a month a social meeting be held at the home of one of the members of the league, and that the evening be spent in playing games, etc., and suggested that light refreshments be served.

The fourth division, "The League and the Church," was presented by Rev. A. C. Schenck of Philadelphia. He suggested that the Luther League of Pennsylvania should prepare a standard of efficiency, towards which the local leagues can work, so that they will have something to do; something to look forward to. He said that less time should be spent in discussing business and more in discussing the business of the Master and the work of the Church.

He further said that every League should have a mission committee, and that committee to be comprehensive. The ideal of the Luther League ought to be the ideal of the congregation.

The fifth division of the subject, "The League and the District," was discussed by F. C. Leuthold of Philadelphia. He said the Luther League work is without doubt primarily the work of the local. The district should have the oversight over the local without dictating to it, enthusing, inspiring and instructing the local, and to abolish those things not churchly, and to encourage those that are. The local should see that every member, as nearly as possible, attends the district conventions. It should train up its members to be efficient workers on committees for the district. The local should acquaint the proper district officers promptly with any change in its officers, in short, co-operation must exist in every detail between local and district leagues.

The sixth and last division was presented by F. L. Brown, Auburn. It was "The Individual in the League." He urges that Leaguers should study to make themselves workmen that need not be ashamed. He further stated that it is the duty of the Luther League members to assist the pastor in his work by hunting up the unchurched; particularly is this true in the large cities. He further said that Leaguers should weigh carefully all worldly attractions and pleasures before indulging in them. The individual in the League must feel that he is a member of the kingdom, and must take part in the work and seek peace and joy in pursuing it.

Junior League work was taken up by Rev. P. George Seiger, of Lancaster, Pa. He said the average child wants to be connected up with great things, with the heroic things in life. He develops a second nature, particularly for service. The heritage of our Church is to teach the children to live as our fathers did in the doctrines of the Church. He said we should first train volunteers and second develop leadership. He stated that the old idea of doing things to hold Juniors in wrong. We do not want to hold them, but to push them on to higher things. The Junior is a junior congregation, not a club, a Sunday school or a mission band. All children up to confirmation should be members of the Junior League, and there should be a committee of helpers from the Senior League. The leader should depend on Lutheran literature, and should be acquainted first with the spirit of the Lutheran Church. He should be acquainted with the

life of the Church, and teach the children things that will be of use to them when they come to an age of service. Have leaders in whom you have confidence, and who will think as you do.

Remember in dealing with Juniors that they are juniors only and that you must not expect too much of them. Use Junior Topics, supplemented by all outside work available that is to be found in our Church literature. Teach Juniors to make their lives lives of prayer and service. At the close of this address there was a general discussion of the topic by the various delegates.

At the same time an institute on District League work was in progress in another part of the church. This was in charge of James McC. Frank, McKees Rocks, who gave a clear and comprehensive outline of the District League work. He treated his subject under three headings—the purpose, the method and the means. The League, fundamentally, he said, should be an educational body. It is advisory, not legislative. The district is the intermediary between the State and the local. It should be the medium of acquaintanceship and communication between locals. Its business is to educate and inform but not to provide means for carrying on mission or other church work. These belong to the local congregations and the general church bodies. Many helpful suggestions were given by the speaker as to best methods and means of carrying on the work and maintaining the interest of the members.

At the close of the institutes the session reconvened, and after singing "My Church, My Church," unfinished business was taken up and the balance of the afternoon was occupied in considering and passing upon finally the new constitution. The chief changes in the new constitution provide for the per capita dues and creates the office of vice-president. The offices of recording and corresponding secretaries were abolished and those of secretary and assistant secretary created. The executive committee, which was formerly appointed by the president, will hereafter be composed of the officers and chairmen of standing committees together with our persons selected from the membership at large.

Fifth Session

7.30 P. M.

The fifth session of the convention of the Pennsylvania State Luther League opened at 7.30 p. m. The devotional services consisted of the singing of Hymn No. 175, "Come, Thou Almighty King," the reading of Psalm No. 23, followed by prayer, and the reading of the Scripture lesson, taken from the 19th chapter of Revelation.

A beautiful anthem was then rendered by the choir of Christ Church, after which Hymn No. 203 was sung.

The address of the evening was delivered by the Rev. Lewis C. Menges, D. D., of Harrisburg, and was a most masterly one. The subject was "The Kingdom in the New Testament." He said in part:

We have in mind two phases of the kingdom—one, tho subjective kingdom which is in our own hearts, and the other one which is not yet completed, that towards which Jesus Christ is moving his Church and his people. The kingdom of God is in the world, but it does not dominate the world. Two-thirds of the world do not even know of the kingdom, and many of those who do know it are not dominated by it. God will not be satisfied with anything but a world which has been evangelized, and he has told us that when it is evangelized it will be dominated by the sovereignty of Christ. Almost the first words He spoke were concerning His work, His Father's business. Christ came to save the whole world, all the waste places of the world, all the low places of the world, and China, Japan, the islands and India are included in those waste places. He came to save the whole world, and His command to his disciples was to go forth into the whole world and preach the Gospel. As you study the life and sayings of Christ you cannot get away from the fact that His purpose was to save the whole world.

If you study the lives of the apostles you will see that they actually did go into the whole then known world, as He commanded them. The second petition of the Lord's Prayer was a plea by the Master for something that he wanted, that is the whole world to come into His kingdom. In his great prayer for His disciples just before His death He prayed that the world might believe that God had sent Him. The last words He said to His disciples as He was about to ascend into heaven were, "Ye shall be My witnesses unto the uttermost parts of the earth."

At the close of this splendid address an anthem was sung by the choir, after which Hymn No. 267, "Sun of My Soul, Thou Savior Dear," was sung, which was followed by the vesper service and benediction.

Sixth Session

9 A. M.

The Thursday morning session opened with the usual devotional services, consisting of hymn, Scripture lesson and prayer. A committee of three was named by the president to solicit subscriptions for the LUTHER LEAGUE REVIEW. The morning theme was "The Individual in the Kingdom." This was treated under two divisions, viz., "The Privilege of Citizenship" and "The Duties of Citizenship." Prof. Henry G. Deininger, Philadelphia, presented the first paper, in which he said:

This is an age of faith and of doubt. An age of great faith in industrial and commercial affairs. No problem seems too great or combination too extensive but that it is met by men of larger vision, of faith in a successful issue.

Enterprises are widening in scope and increasing in financial complexities. Men everywhere are extending and developing natural resources and establishing industrial plants on such enormous plans that "world-wide in operation" is becoming a common phrase.

Faith has no limit in the business world. The financial world would collapse to-day were it not for business faith.

And yet this is an age of doubt—doubt as to matters spiritual on the part of the average man. Men hesitate to enter into citizenship in the kingdom, to enroll themselves under the "Cross of Christ," to seriously consider their relation to their God. Indifference seems to have replaced the firm faith of the fathers; absence from church and inattention to church matters marks the present day. Many men seem to forget all else in the mad rush for worldly success and worldly pleasures.

True it is that there is much to encourage. The various forward movements, the increased interest in the study of God's Word, the vision of the leaders of the Church in "A world for Christ" thrill and fill us with a mighty movement onward. But the religious viewpoint of the masses of many of our cultured people and of some of our Church members, is being permeated and changed by much of the so-called liberalism and free thought of to-day.

On all sides we hear "Show us," "What are the results expected?" "What privileges will this give me?" It is therefore but natural that the question under discussion should be our topic this morning.

Christianity is not a religion for women only, it is not a religion for children only, but it possesses all the force and virility to appeal to the man of the reddest blood. Too many people speak and think of the religion of Jesus Christ as a negative one, that it seeks to improve only by simply denying, depriving and declining. Is it not well therefore that we emphasize the positive side of citizenship, the privileges that belong to those in the kingdom?

Citizenship in the kingdom means that we are sharers of God's love toward mankind. True it is that His love rests upon the just and on the unjust, but to those of the household of faith it comes more abundantly.

The history of the world since the fall of man is but the working out of the divine plan of salvation. Man through sin deprived himself of his intended place and the great love of the Father has ever since unceasingly sought the wayward one.

The story of the Prodigal Son, upon which we like to dwell, does not fully express the unfailing love of the Father; for in that story the father is not active in seeking the return of the son. God so loved the world that he sent his only begotten Son to seek and to save that which was lost."

Greater love hath no man this this—that he will lay down his life for his sheep.

God in the fullness of love first gave to mankind faith, without which we could not even desire to approach Him. A faith that is a living, vital activity that is within us; that transforms us, that drives out the Old Adam and puts on the new.

This faith enables us to believe in Christ as our Saviour, our Redeemer. What a priceless benefit! What an immeasurable privilege of the citizen to receive from God—Salvation through Christ.

Let us not make the mistake of many ethical culture societies, Christian Science organizations and of many of the "new" churches. It is not sufficient in the end to say, "I have done my best, have injured no one, have lived honestly and cleanly, have helped (as I could) my fellow man, and I am not afraid that God will be hard on me."

The citizen of the kingdom is grounded in the one way of salvation, in the hope of the perfect life and atonement of Jesus Christ.

You say surely nothing more will be done to bring back the wayward child.

But God's love still plans and works, and the Holy Ghost is sent to bring all to a knowledge of Christ, to constrain all to come in, to give to man peace, joy, righteousness that surpasseth all understanding.

Go out into the highway and compel them to come in. My house shall be filled.

But man is weak. We all unite with Paul in exclaiming, "For what I would, that do I not; but what I hate, that I do." God again shows his great love. That grace may abound the sacrament of baptism was ordained. What a privilege this is, for "it worketh forgiveness of sins, delivers from death and the devil and confers everlasting salvation on all who believe, as the word and promises of God declare." "And having begun to live, having learned to know Christ by explicit recognition, we need renewal and refreshment through the repeated application of His grace. To this need the sacrament of the altar is fitted, to which we may come as often as we will, receiving the food from Heaven which sustains and strengthens our spiritual life.

What shall we say of the privilege of the study of God's Word. He reveals Himself in His book and it is an unending privilege and joy to have Him speak to each one of us in that old, old story that ever presents new and abiding truths.

The truth which fairly throbs and flows on every page of the Bible is of a world with God in it, of a love that is unceasing, of a hope that maketh not afraid, of a gift unto eternal life.

This gospel message is indeed powerful and positive. Powerful enough to lift from the depths of hell, to lighten the blackest night, to comfort in the greatest sorrow, to sustain in every hour of need.

Abundantly does history testify that "The words that I have spoken unto you are spirit and life."

The freeing of England's slaves was the outgrowth of the study of the New Testament in Greek by Wilberforce and his friends. Great periods in England's history, the founding of the American government and establishment of the Dutch republic, are but the beginning of lists of events in which the Bible is the propelling force and guide.

The words of Christ are to-day the foundation of every movement for the benefit of man of whatever sphere of life.

Are we not again constrained to exclaim, what a priceless heritage and privilege?

To these we must add another privilege. Have you ever thought what a privilege prayer is? Can you even in thought and just for a moment sever from your life, prayer? A Christian life without prayer is unthinkable.

The true citizen must commune with the Father, must speak with the Son, must return unto his God thanks for all his blessings. Just as the physical body must be brought into contact with food, so the spirit must be brought to the source of its strength, with the "bread of life." That great Christian warrior, Chinese Gordon, ever sought and appreciated this privilege. At a certain hour each day he laid his handkerchief before the door of his tent. Every officer and every man knew that he must not be disturbed under any pretext. It was his time to be with God.

This privilege, like all the others, may be abused. We are told that Spurgeon delighted to relate an incident of his early ministry. A poor man with a large family broke his leg and was deprived of the privilege of worship. It was agreed to hold a prayer meeting at his home. Just after Deacon Brown opened the meeting a boy drove up and knocked at the door. He inquired for the deacon, who immediately came to the door. "Father could not come to the meeting," said the boy, "but he sent his prayers in the cart." On examination the deacon saw a bag of potatoes, a ham, a joint of beef and a sack of flour.

Needless to say more prayers of this substantial nature followed from those in the meeting.

This suggests that other great privilege, service. We have been told all during this convention what a great privilege it is to be enlisted in the cause of the Master and to spend and be spent in His service.

All are familiar with the great rush of candidates toward Washington in March, seeking the privilege of representing the government of the United States in some foreign land. What an honor to be called to such high duty, but, oh how insignificant to the call that rang through this room yesterday to be a witness for the "King of Kings" and carry a knowledge of Him to the uttermost parts of the earth.

From all corners of the city, of the country, of the world, comes the cry to the citizens of the kingdom —Give me bread, give me health, give me strength, give me clothing, give me comfort, give me a knowledge of Christ; give to us the never failing light, give to us the joy of the world, wet our lips with the waters of eternal life.

Last night the very air throbbed with the response to that great call. Have we forgotten it to-day?

Citizenship involves also the privilege of church membership. It is indeed a privilege to be connected with the body that has been made through the grace of God the chief vehicle of salvation; to

be connected with those that have the good of mankind at heart, and the betterment of the ills of society, the lessening of sufferings and privations.

Through the Church the citizen is given the further privilege of public worship, of public study of God's word and of participation in the means of grace.

Then, too, the Church affords a splendid opportunity for co-operation and participation in the various forms of service in the cause of the Master.

Citizenship means the privilege of a life in Christ, a life above the petty cares and sorrows of this world, a life set on things above, a life of firm faith in God, in salvation through Christ and in the fellowship of the Holy Ghost; a life that is on this earth stronger and better, nobler and richer for the grace of God that worketh and abideth within.

When the French army under Napoleon was threatening to invade Russia, history records one of the royal family who was calm and undisturbed—Prince Gallitzin. Comment drove him to the emperor, who asked why it was that he was so calm when the others were filled with fear.

In answer the Prince drew a small Bible from his pocket. In the action it fell to the floor and opened at the 91st Psalm. That was his secret.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in whom I trust."

I have very haltingly expressed to you but a few of the many privileges of citizenship. Strictly speaking, every duty of a citizen of the kingdom is a privilege.

"What is man that Thou art mindful of him, and the son of man that Thou visitest him."

"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

To give our all is so illimitably small for the all that we have received.

But I must not trespass on the grounds of the next speaker.

It is most interesting to note that a standard dictionary defines privilege as "exemption from law." Is not this really our great privilege? For through faith we have become sons, yea heirs of God through Christ. Just as we have absolute faith in this promise so are we privileged also to partake of all the other promises in God's word.

Solomon spake of the Lord as "being according to all that He promised. There hath not failed one word of His good promises which he promised by the hand of Moses." In the light of fulfilled prophecy can we say less? Oh, the richness of those promises.

"Come unto Me all ye that are weary and heavy laden and I will give you rest."

"I am the way, the truth, the life."

"In my Father's house are many mansions; I go to prepare a place for you."

The faithful study of God's word, of a history of mankind and of a life in God, reveals, in the words of an unknown writer, that "Back of the mystery and uncertainty of our lives, back of the apparent aimlessness of much history, and back of the horror of much more, it reveals God, the almighty friend and lover of men, the chief of burden bearers and the leader of all in self-sacrifice. Over the seething chaos there breaks a Spirit Divine; from everlasting to everlasting there stretches a broad bow of promise and of light."

How splendidly is that great unceasing ever abiding love of God, our great privilege, expressed in the following:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be. Amen.

The second division of the subject, "The Duties of Citizenship," was discussed by Prof. George T. Ettinger, Ph.D., Allentown. He said:

To discuss the subject of Christian citizenship fully would involve a complete account of Christian ethics, by which we mean the code of human duties which the Divine Master taught while on earth, and which since His ascension on high has become even more binding in its power and influence over the sons of men. Nay, with the flight of years, in spite of all that skeptical philosophy may prate and preach, men are more and more led to believe that of all the codes of conduct that have been formulated for the guidance of mankind, the simple but ever efficient teachings of Jesus Christ constitute the only system that has come to us with the authority of divine origin, the only system that has met the needs of men the most diverse in disposition, and the most widely separated in time and space.

When we stop to consider that this code epitomized in the old yet ever new Ten Commandments, has come to us from an all wise, an all knowing, an all just, and an all powerful Heavenly Father, our amazement turns into adoration at the striking transformations that have been wrought in the lives of men through the influence and the power of the Christian religion.

From time immemorial religion and philosophy have essayed to formulate theories of conduct, according to which men more or less fully fashioned their lives, but all these theories shared the imperfections of their human makers. And so is it to this very day; for we still have with us those that prefer to follow a poor code of their own making rather than to yield unreserved obedience to the precepts of the Perfect Master. To me it seems to be the same old pride of intellect through which the wily one seeks to ensnare so many.

It is the old story of Greek mythology in which the Titans seek to storm Heaven, in which man yearns and strives to be a god. Again and again man forgets the lesson taught so vividly and so forcibly in the ancient Greek drama; and in his egotism and self-sufficiency he seeks to evolve a moral code, and, alas! in some cases even a god from his own inner self! Thus man seeks to be a law unto himself, and what a miserable exhibition he but too frequently makes of himself in the vain endeavor to set up his own human desires, his own petty and imperfect judgment and his own lawless conduct against the wisdom and the power of the Almighty.

In these days of so-called advanced thought we hear and read so much of the superhuman and similar nonsense preached by men like Nietzsche and Bernard Shaw, all of which shows the trend of much of modern thought and conduct towards an undue development of the individual; and it is this very undue development of the individual that has led to the setting up of so many false gods in our modern life.

Whether in society, in business, in politics, or in religion, the individual but too frequently ignores the commonly accepted standard, and, in defiance of all, sets up a standard of his own which leads to confusion and destruction. At no time in the world's history was there greater need of a definite standard of ethics and religion than at this very moment, and at no time was there greater need of Christian citizenship than at this very moment.

Instead of formulating a learned code of ethics, let us briefly consider our theme in its relations to the various activities of our daily life. It will be quite natural for some one to ask the question, "Why speak of Christian citizenship?" or, putting the question into another form, "In what respect does a Christian citizen differ from any other citizen?"

The individual that honestly and sincerely regulates his life according to the teachings of the Christian religion is a worthy exponent of Christian citizenship, and he brings to the performance of all his duties a standard of living and dealing with his fellowmen that is at once marked and unique. The conduct, yea, the entire life of the Christian citizen is tinged with the spirit which he has imbibed from

the teachings of the Master. He is at the same time a citizen of the "City of God," of which St. Augustine has so eloquently written and a citizen of this world in which he is, after all, only sojourning for the brief space of his earthly existence.

Thus the Christian citizen has a greater responsibility in the fact that he represents in his own character and conduct the cause in which he has enlisted for life and for eternity. Here, my fellow Lutherans, lies our responsibility. Let us show by our character and conduct that we have received the spirit of the Master, that we appreciate our responsibility, that we are worthy representatives of the cause that we have espoused.

Let us never forget that on our conduct to a great extent depends the honor of the cause at large. How often do we read or hear that foreigners form their notions of us Americans from the vulgar and loud-mouthed individuals that annually misrepresent us abroad! In like manner, the professing Christian is in constant danger of bringing disgrace upon the cause of which the world at large considers him the accredited representative. We all know that there are only too many people in this world glad to find and point out the unworthy and the unfaithful among the professing followers of the Master, and to make the conduct of such men their excuse for not assuming the duties and the responsibilities of church membership.

The member of an organization represents not only himself, but also the cause in which he is enrolled and in which he is supposed to labor. Thus the professing follower of the Master must remember that he is also the representative of the Master and His cause in all the varied relations and the varied activities in which he finds ample scope for his Christian citizenship.

The Christian citizen must show the spiritual superiority of his life and conduct in the humility, the fidelity, the hopefulness and the obedience with which he performs his daily tasks.

As the old adage tells us that "Charity begins at home," so the family circle naturally is the sphere in which Christian citizenship finds room for the earliest display of its activity.

Nature has wisely provided that we shall first learn, in the limited circle of those near and dear to us, the round of duties which later will expand into the larger duties and the wider relations of the communities of which we are members. Here in the family is the garden spot in which are planted, nourished and brought to fruition those qualities of mind and heart that in their ultimate influence show that their possessor has sat at the feet of the Master, has imbibed His spirit, and is daily displaying those virtues which are obtained in their full strength and fragrance only from constant communion with the spirit whence spring all pure motives and all right actions.

In the family we have society in miniature; here we have scope for the exercise of all the virtues and all the principles of life, which later make or mar our earthly existence. Even in the family that sweetness and light which come in their greatest strength and purity only from the Light on high will constantly show the influence of the Master. For the Christian family has an atmosphere of peace and hope that can hardly be found anywhere else in this wide and erring world.

From the smaller circle of the family to the wider bounds of society at large is but a single step. Here also, even in still larger measure, does the member of society have opportunity to show by his conduct and his character that he has been with the Master and has learned His ways. There is a vast deal of room for the cultivation and the display of the spirit of Christ in what the world chooses to call modern society. With the mothers playing bridge and the fathers at the club, we cannot help but wonder what is to become of the children in the families in which children are still found. I have heard of one woman (fortunately or unfortunately, she lives in the State of Ohio) who refurnished her entire home with the proceeds of the bridge table.

Our social life, in many ways, is sadly in need of reformation and nowhere is there greater need of the testimony that good men and women bring to the efficacy of the real spirit of Christ than in what we know as the higher social circles of our various communities. We condone too many things and we show our righteous indignation in too few instances. And right here let me say a word, especially to our young people, on the time-worn subject of sowing wild oats.

People in general seem to take it for granted that a young man at a certain time in life must sow a certain amount of wild oats. The necessity of doing so, I most emphatically deny; for we know only the one fact and that is, that he who sows a crop of wild oats is absolutely bound to reap the resulting harvest of wild oats, in spite of all he may say or do. We have Biblical warrant for saying and believing that man cannot gather figs from thistles. To the young men within the hearing of my voice, I wish to appeal with all possible emphasis and earnestness that they show by the purity of their morals and the uprightness of their lives that they have received the spirit of the Master, and that they are willing to testify and to live for Him and His cause.

In like manner may I appeal to the young women who possess a power and an influence of which they are themselves hardly aware. I believe that one of the chief reasons why some young men are so loose in their morals is the fact that no matter what they may do, no matter with what kind of characters they may at times associate, they are still received into good society. Here, young ladies, lies your power. Let the young men who are guilty of such lapses of morality know that they must choose between you and the free and easy companions whose society they also frequent. Let them feel, let them know that, if they desire the company of such persons, they are not welcome in your circle Modern social life certainly needs the purifying influence of the Christian spirit. What a wonderful field in which the Christian citizen can and ought to show on which side of these all-important moral and spiritual questions he desires to throw his influence.

If the influence of our Christianity does not affect our social life, does not impel us to stand up for the things of the spirit and does not force us to condemn much that is now tolerated in our social surroundings, the fibre of our Christianity is, I fear, not very strong.

If our Christianity does not make our social life purer, better and more righteous, it is not worth the having. What has been said of our social life applies equally well to our business activities. In fact, many people believe that the Christian religion and business, as conducted in these days, are altogether incompatible. Yet, why should this be so? Why cannot man apply the principles of Christianity to their daily dealings with their fellow-men? If our business world is to remain stable and permanent there certainly must be a greater infusion into it of the spirit of fairness and honesty as enunciated in the Golden Rule.

All the troubles between labor and capital, all the misunderstandings between the so-called classes and the masses result from this lack of the Christian spirit, alike in rich and poor, in high and low.

The problems that are now pressing for solution cannot be finally solved by legislation. The Christian spirit, as it enters men's hearts and modifies their lives, offers the only final solution. Here also Christianity is the leaven that must leaven the whole lump.

As long as the Christian is in this world, he must engage in the legitimate occupations and activities of this world. Of all these forms of activity, none is more general, none is more essential, none is more important than that of practical politics. As long as we have a State, so long we must have rulers; so long as we have rulers, so long we shall have politics. The great criticism on the politics of the day is that the good element of our citizenship take so little interest and so little share in the government of the State.

It is high time that the Christian citizen awakes to the proper appreciation of his duty and his responsibility and that he begins to contribute his share of virtue and ability to the government of the city, the State and the nation. We neglect or refuse to take part in this important form of civic activity; we leave this great responsibility to the incompetent and the vicious elements in the community, and then we complain because the community is so badly governed.

It is time that our Christian consciences, too long lulled into calm slumbers by comfortable material prosperity, be aroused from their lethargy and arise to the proper performance of the important obligations which our Christian citizenship rightfully imposes upon us. As the follower of Christ is also a citizen of this world, it is not only his privilege, but his bounden duty to share in all movements that

tend to the uplifting of himself and his fellows. And in no form of human activity will he find a more fertile field for his individual interest and activity than in the politics of his own community. Only by the united effort of the good can the bad be overcome.

Finally, in the cause of religion itself our Christian citizenship must make itself felt. The Christian citizen should be an example, a model, a guide to others. If the would-be Christian is guilty of conduct worse than that of his non-professing neighbor, he brings discredit upon the cause as well as upon himself. He must be enthusiastic, earnest and, above all, sincere; then will men look up to him and learn from him, and his influence will widen with the lengthening of the years.

Thus, my Lutheran friends, I have tried to present to you, even if in mere outline, some lines of thought suggested by the theme assigned to me for this occasion. May I conclude by urging that we strive to imbibe the spirit of the Master, that we seek that inner light that has been set aglow at the source of all life and of all light, and that we thus create about us an atmosphere of truth and purity whose sutble influence will pervade all the places of our earthly activity.

Thus doing we may, at the end of life, look back and have the satisfaction of seeing that in our own humble way we have made a definite and distinct, even if ever so small a contribution to the cause of the Master, and that the world is better because we have been Christian citizens in it and because we as Christian citizens have fully and freely done our duty as it daily confronted us in the devious paths of life's journey.

A general discussion of this subject followed and a number of helpful suggestions were offered by delegates. Following the singing of "O Savior, Blessed Savior," consideration of the business of the convention was resumed. The report of the nominating committee was presented and placed before the convention for action. Two candidates were named for each office and the election was announced to take place during the noon recess, from 12 noon to 2.30. Candidates were also placed in nomination for delegates to the national convention to be held next year. A motion was adopted directing that 500 copies of the new constitution be printed and that the assistant secretary be instructed to send one to each local league, together with a copy of the statistical report.

The following report of the committee on resolutions, to whom was referred the various reports, was presented by the chairman, considered item by item, and adopted as a whole:

Thanking the Triune God for the success that has been attained in the nineteen years of the existence of the Luther League of Pennsylvania, and praying for His continued guidance and blessing—

We, your Committee on Resolutions, after examining the report of the president, the Executive Committee, the Extension Committee and the treasurer, beg leave to submit the following for your consideration:

I. That the thanks of this convention be given the Executive Committee for the excellency of the program for this convention.

II. (a) That the statistician be required to keep a mailing list of the officers of the Locals and Districts for the express use of the officers of the State League.

(b) That the statistician notify all District and Local officers of the action of the State League, requesting that they assist in making such a list, and keeping it up to date.

III. (a) That the District Leagues of the State be asked to adopt the "per capita" dues system used by the State League.

(b) That these dues, in order to conform to the State and National plan, be made to date from January 1 of each year to December 31 of the same year.

IV. (a) That a uniform card be furnished by the State League to the District Leagues for the collection of District, State and National dues.

(b) That these cards, or bills, be sent by the State treasurer to the District treasurers, making each District League responsible for its share of the State and the National budget.

(c) Isolated Local organizations, not affiliated with any District League, to receive their cards, or bills, direct from the State treasurer.

V. That the LUTHER LEAGUE REVIEW be asked to furnish to the State League space for pre-convention news.

VI. That the Luther League of Pennsylvania make a concerted effort to increase the subscription list of the LUTHER LEAGUE REVIEW in Pennsylvania.

VII. (a) That the National League be asked to combine the REVIEW and the Topics sheet in one publication.

(b) That the National League furnish a topic card to the Leagues in lieu of the topic sheet.

VIII. That the $100 voted at the last convention of the State League for the use of the Extension Committee be placed in their hands as soon as the same, or any part thereof, the funds of the State League will warrant the same.

IX. That each Local and District representative of this convention do all in his, or her, power to pay the arrearage of their respective organization before January 1, 1914.

X. That the consideration of creating the office of general secretary of the Luther League of Pennsylvania be deferred until a like office in the Luther League of America is filled.

WHEREAS, The addresses of the convention have clearly and forcibly shown the urgent need of more laborers in the Kingdom of God, and

WHEREAS, The Local Leagues need to confine themselves to more specific work, be it

Resolved, That the Luther League of Pennsylvania ask the Locals to aggitate unto action the question of Locals educating young men for the spreading of the Kingdom of God.

XI. That a rising vote of thanks be given Christ Lutheran Church of Hazelton, the pastor, Rev. Aug. Rohrig, and all others who assisted in making our sojourn so pleasant and profitable, and that the president announce the same at this evening's rally service, and the pastor, Rev. Mr. Rohrig, publicly announce the same to his people on next Lord's Day.

At the close of the session a photograph of the convention delegates was taken in front of the church.

Seventh Session

2 P. M.

The seventh session of the convention was opened at 2 p. m., with devotional services consisting of the hymn, "Holy, Holy, Holy," the Scripture lesson and another hymn. The president reported that there were in attendance at this convention 49 pastors and 200 lay delegates, making this the largest, but one, convention in the history of the state league. The auditing committee reported having examined the accounts of the treasurer and finding them correct. The address of the afternoon was made by the Rev. Frank W. Richter, Baden, on the subject, "The Kingdom and the Church." He said:

The kingdom and the Church—these two ideas belong together. They are, when rightly understood, inseparable in thought and practice. The one implies and the other carries with it. The kingdom of God is found wherever His Church is planted—the

Church of God is where the Gospel of Christ is preached in its truth and purity, and where the sacraments are rightly administered.

We have learned from the Word of God and the various discussions during this convention that the Christian Church is identical with the kingdom of God, and since the kingdom has been discussed from so many viewpoints I shall endeavor to confine myself chiefly to

I. The Church, and

II. What the Church Needs Today in Order to Fulfill Its Mission in This Kingdom.

I.—The Church.

The Church of which we shall speak at this time is not merely a religious assembly, but it is specifically the Christian religious assembly. It is the Church of Christ. The word "Church" means the community of those who gather around the Saviour of the world, learn of Him and His disciples, and keep His sayings.

In biblical usage the word always means those who believe in the Incarnate Son of God, who was made under the Law, that they might receive the adoption of sons (Gal. 4:5). It is a society of believers in Christ. It is a society devoted not to trade, or commerce, or science; not to art, or even to religion in general, but to the religion of Christ, and it is our purpose to treat of this society of believers.

Of the Church the natural man knows nothing, but "God hath revealed them unto us by His Spirit" (I Cor. 2:10), and this revelation is contained in the Holy Scriptures, all of which "is given by inspiration of God."

In its biblical sense the word "Church" cannot be applied to a literary society, to a scientific association, to a political club, to a business corporation, or even to a benevolent organization. The influence and spirit of the Church must permeate and sanctify all of these secular organizations, but the main purpose and object of the Church lies beyond material things. It is supernatural. Its chief work is to offer salvation by the blood of Jesus, through the means of grace, by the operations of the Holy Spirit. Secular organizations, which deal only with the temporal things, cannot be called churches. They have no salvation to offer. They have no divine commission, no divine promise, and no divine power in this regard. Some of these have become cause of confusion to many minds because of the want of a true idea of the Church and a failure to recognize what the essentials are of a Christian Church.

In respect to the Church we must distinguish between nature and grace—between the human and the divine in the individual and in society.

Man is sinful and cannot regenerate himself; he is lost and cannot save himself. Without Christ he can do nothing that can render him acceptable to God in the day of judgment or give him an entrance into glory. A Christian Church is an organization of those who, by faith, have accepted Christ as the only Saviour of the world, and is the only society that has and can offer the salvation which is in Christ Jesus.

Men may form other societies for earthly objects, by earthly means, and these may be good in themselves. They may be based upon reason and be ruled by reason and accomplish much good, but being purely a worldly organization, they cannot and must not arrogate to themselves what God has given to His Church. They are not organized or designed to preach the Gospel of Christ; they are not organized for the purpose of administering the means of grace through which the Holy Spirit effects salvation in the hearts of men. When viewed from the point of civil righteousness they may be pronounced good. But civil righteousness is not the righteousness that avails before God. The ends and aims of earthly societies directed by human reason must be limited to this life.

Men have an earthly existence and an earthly life to live and a legitimate calling in this regard, "But earthly employments, enjoyments, plans and provisions do not embrace all that there is in existence. There is a life beyond that must be provided for, and man in himself has no say or power to provide for it.

Such organizations, whatever may be their object or aspirations, cannot be called or take the place of the Church when they do not recognize Christ, alone, as the Saviour of the world. Even if their principles and aims are religious, they cannot take the place of the Church to which Christ Himself has given the means of grace which are to regenerate and sanctify.

Careless observers are often led to think that all philanthropic and charity workers are engaged in Church activities, and many are led to believe that those who do those things are the best Christians. The caring for the unfortunates, the poor and needy may take place outside of the Church and would thus be merely humanitarian work.

Christians are a peculiar people who are zealous of good works as the direct fruits of their faith, but it is not these good works that make them Christians, and not every society that engages in charity, etc., can be called a Christian society or Church.

Many people who are not Christians may do good works, but they do not perform them by the power and grace of Jesus Christ. It is possible to perform the outward act and yet not have the inward grace which makes it right before God.

The Christian Church must be distinguished from every other organization that seeks salvation in any other name or that would serve God in any other way than by the power of divine grace, even if a number of Christians unite together to form a society that of itself does not make it a Church. Christian people may and do unite for other purposes than to labor for the saving of souls by the power of the Holy Ghost. It is not a Church when a political or literary society is formed, although every member is a Christian. But it is a Church when those who thus unite confess Christ's name, and make use of the means of grace for the salvation of souls. This would be a Church, although some who thus united are not Christians.

There can be no Church without some who confess Christ, or there can be no Church without Christians. When men unite there can be no Church unless at least two or three who thus unite confess and in deed and in truth rely upon Jesus Christ and His merits for their salvation. Faith in our Lord Jesus Christ and confession of Him before men go together, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:11.)

It may be that other motives than those mentioned may influence some to unite with the Church. But nevertheless God's Church exists where there are true believers, although some are not true to their profession.

Again it is seen that there are many external societies of Christians which have not the same confession and are not in harmony with each other. Some are Romanists and others are Protestant. Some are Evangelical Lutheran and some are Calvinistic, Swinglian Reformed and some are Arminian, etc. This will naturally give rise to the question, "Is only one of these the Christian Church and shall all of the rest be condemned as usurpers? If so, which one is entitled to the honor of being called exclusively the Christian Church. If not, what becomes of the unity of the Church?

It is a fundamental error when we consider the Church as essentially an external organization and give some pretense to the claim of Romanists or to the contention that all are of equal authority and worth. Both these positions make the mistake of considering only the external organization of the Church. Many seem to be unable to distinguish between external appearances and internal realities. They forget that the Church exists independently of its external appearance.

There are some societies that look upon Christ as a great teacher, but nevertheless do not have enough of the truth to mark them as Churches. On the other hand, there are other societies that recognize the authority of the Scriptures and embrace its essential truth of salvation through the merits of Christ Jesus, and which are Churches notwithstanding that they lack a complete apprenhension and confession of the truth in Jesus as set forth in the Holy Scriptures. It is not strange that unguarded Christians often lose themselves in this maze of confusion. All attempts to know what the Church is will end in confusion so long as the faith of the Church is not accepted.

The Christian Church is essentially neither an external organization with the Pope at its head, nor is it a platonic idea that has no visible manifestation on this mundane sphere.

It is essentially not a visible society, but neither is it on that account an invisible nonentity. It is not an invisible nothing because it is not a visible something.

There are always men, women and children who believe in the Lord Jesus Christ, and who trust in Him, and that makes them Christians and constitutes them a Christian Church. There were members of the Lord's body—which is His Church—long before there was an outward organization. We then arrive

at this conclusion that the Church is not essentially an outward organization.

It is a kingdom that is not of this world, as Christ said. But the Church is in the world and those who are of the world will judge it as a thing of the world, and, of course, they blunder.

Because the Church of God is in this world there are actions and attributes predicated of it which pertain to this world and which are necessarily only accidental, inasmuch as the kingdom is not of this world. The Church of Christ exists independent of such accidents. All of this confusion may be removed by the proper investigation of the Holy Scriptures in regard to the true nature of the Church.

The true builder of the Church is the Lord Himself. It is built upon the prophets and apostles, Jesus Christ being the chief cornerstone.

God builds and is the head of His Church, and lays down the conditions and qualifications requisite for membership. "It is not a human structure which would be powerless to withstand the superhuman attacks of Satan, but it is a spiritual building of God, which He supports and defends." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief cornerstone, in Whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:19-22.) "To Whose coming, as unto a living stone, disallowed, indeed, of men, but chosen of God, and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer sacrifices, acceptable to God Jesus Christ."

It is of importance to note that the Lord builds His Church, furnishes it completely and supplies the means by which it is to propagate itself. If the building of God's house were left to man's shifting and device, much material would be placed in it that would be faulty and in time cause the structure to fall. God, who is a discerner of hearts, knows who are His and unites them in His Church. He it is God by Jesus Christ."

One of the marks of the Church is faith. It is the one thing needful without which all that divine grace has done for man would be in vain. "Without faith it is impossible to please God."

Faith, which alone makes persons members of Christ's kingdom, is an invisible thing. Christ, speaking of this, said: "The kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there; for behold the kingdom is within you."

What our age needs is to return to the first principles of the Christian Church as laid down in God's Word, and trust to the means of grace, alone, to save men.

Our Lord and His followers preached the Word and we learn that where two or more persons were gathered together in His name there He established His Church. These in turn were commissioned by the Master to carry on the work of winning souls for Christ and building them up in Christ by the use of the means of grace which He had given them. And He gave them the promise that "If ye continue in My Word then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." So every congregation of Christians which is organized for worship and for work under the King of kings and using the means which He has given is a Church.

II.—What the Church Needs Today in Order to Fulfill Its Mission in the Kingdom.

Present conditions in the Church, especially in our own country, are not conducive to spirituality. There is a strong tendency toward spiritual lethargy. The spirit of worldliness is more and more making inroads upon the Church, so that many of the clear teachings of God's Word are set aside or ignored. The spirit of the times is materialistic. The god of this world is crowding out loftier aspirations. Speculations of all kinds are the order of the day for the purpose of making money easily and quickly. These things so absorb the attention of people that there is little time for the Church and for religious activities. People are so taken up with these material things that they feel they have no time for daily family prayer, and as a result the Bible is scarcely ever read in many professing Christian families.

What is needed to counteract these tendencies and preserve the true faith to the Church? The remedy is the Word of God, the Gospel of Salvation. There is nothing upon the earth which has power to change the hearts of men except the Gospel of our Lord and Saviour Jesus Christ. It alone can save the Church from the spirit of the times. It was the Word of God which preserved the early Church when the fires of persecution burned fiercely around her. In the Middle Ages, when Christianity seemed to be such only in name, Luther, with the Gospel, aroused the people. Later on, when spiritual deadness again came over the Church, men like Spener, Arndt, Francke, Harms and many others awakened new life by their earnest and direct preaching of the Word of God. And it was this kind of preaching which made Muhlenberg and Passavant such a power in our own country. If the word and sacraments were necessary for salvation in the ancient Church, they are just as necessary today. If conformity to the Word was sin then, it is sin today. If faith in Jesus Christ and the Atonement He made for sin upon the cross alone could save the soul then, it alone can save the soul today.

The same conditions of salvation exist today as of old, and no change in the condition of mankind can alter the conditions of salvation. Jesus Christ is the same yesterday, today and forever. What is needed today is a more earnest confession of Christ before men. The Church needs more loyalty to Christ as He revealed Himself in the Gospel. It is necessary to proclaim the glories of heaven, but the eternal torments of hell should also be set forth. No hope should be held out where the Bible gives no such hope.

It is a fact well understood that the future of the Church is in the hands of the young people of today. As many individuals make up a nation, so individuals compose the Church. The various activities of the Church must be carried on by individuals under the drection of and in co-operation with the pastor. It is the individual factor which counts.

Did you ever think of the power of life over life? It is something almost startling. There have been single looks of an eye which have changed the destiny of a human being. There have been meetings of only a moment's duration which have left impressions for life, and thus for eternity. No one of us can understand that mysterious thing we call influence, yet it is continually going out from us either to heal, to bless, to leave marks of beauty, or to wound, to hurt, to poison, to stain the lives of others. We are either adding to the world's health, happiness and good, or to its pain, sorrow and curse. Every moment's true living, every victory we win over self or sin, makes it easier for others to be brave and true. We are always giving out this mysterious thing which we call influence.

Let us learn a lesson from this and apply it to the work of the Church. Let us realize our individual responsibility and it will not fail to exercise a powerful influence on the community. The influence thus exerted will react upon the Church by strengthening her.

Our Church, the Church of the Augsburg Confession, the Church which confesses and holds the pure truth of God as revealed in the Gospel, without adding to or taking from it, has it laid upon her to leaven the world with her pure teachings. But in order to do this the latent energies must first be aroused. This latent power, who can estimate it? It is like the power which was latent in steam until Watts set it to work. What gigantic strides have been made since Watts' discovery! And what gigantic strides could our Church not make if the power which now lies asleep in our congregations were only put to work!

One of the greatest needs, if not the greatest need of the Church in order to counteract the spirit of the times, is readiness on the part of our young people to enter the Master's service and devote their lives to the special work in His kingdom. We are told by those who know that there are anywhere from 700 to 1,000 Lutheran pulpits vacant at this time and that as many more places are just waiting for some Lutheran pastor to come in and start work where the fields are ripe and ready for the harvest. But the glitter of the world is in sharp contrast with what the Church can offer in material wealth, and the temptations are so strong that to serve the Lord in the Church, with the prospect of spending a life in poverty, offers little attraction to the great majority of Christian young men. That which requires more than an ordinary degree of self-denial with respect to the things which the world loves does not appeal to the taste of the average young person who otherwise seems interested in the Church. The result of this

is that the noblest calling in which a man can engage is neglected. The complaint is everywhere heard that the number of young men offering themselves to prepare for the office of the holy ministry is, in proportion to the need, becoming less from year to year. The unfortunate spirit of the times has left its baneful influence upon many who otherwise might have become faithful ambassadors for Christ. It is exerting its influence today in leading young men to shrink from the holy office because it offers no inducements for money making, as if that were the highest aim worthy of human ambition. It is even causing some young men, who at one time started on the right road to true success, to drop out, but Jesus said: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

The Church needs to be aroused to put forth her best efforts to curb this worldly ambition and to show her youth that no calling offers a brighter and better reward than the holy ministry, if entered upon in the proper spirit and solely for the glory of God. The need of laborers in the special service of the Church is great, but they must be earnest, self-sacrificing men and women, imbued with the life of Christ; men and women who see the dangerous tendency of the age and who will labor with all their might to stem the tide of evil and endeavor to lead Christiandom back into the old paths of the Gospel and salvation. The Church needs today men of conviction who know what they believe and are not ashamed to tell their convictions to others.

As God holds the individual Christian to account according to the blessings he has received and the opportunities given him, so in a wider sphere God will hold the Church to account for the opportunities set before her. If the Church would enjoy future blessings, she must conscientiously make use of present privileges and be fully alive to her great responsibilities. God speaks to the Church, "Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength and hast kept my Word and hast not denied My Name." It is for the Church to use her strength in making her influence felt that she fulfills her glorious mission with conscientious fidelity. It is for every member of the Church to realize his responsibility before God, and continually ask, "Lord, what wouldst Thou have me do," and never fail in the line of Christian duty in extending God's kingdom here on earth, as it is in heaven.

"O'er the wide universe
This kingdom shall extend,
A kingdom that shall have
All power, and know no end;
A kingdom ruled by love
Till time shall cease,
The everlasting kingdom
Of the Prince of Peace."

At the close of the address the convention took a recess until 4.30 in order to give the delegates an opportunity to visit the new Markel Bank Building, a twelve-story structure in the heart of the city, from which an excellent bird's eye view of the city and surrounding country can be had. The visit was much enjoyed by all.

Reconvening at 4.30, the hymn, "Uplift the Banner," was sung, after which the report of the election committee was received, as follows:

President, P. Walter Banker, Wilkes Barre.

Vice-President, Harry Hodges, Philadelphia.

Recording secretary, Miss Jennie M. Truxal, Greensburg.

Assistant secretary, Miss Lillie Kohr, Lebanon.

Treasurer, M. Haller Frey, York.

Statistician, Francis C. Leopold, Philadelphia.

Delegates to National Convention: Rev. August Rohrig, P. Walter Banker, Charles Fuhr, Rev. A. T. Michler, Miss Minnie Weigand, Harry Hodges, Mrs. H. Y. Yocum, C. W. Herman Hess, H. W. Weidner, M. Haller Frey.

Alternates: W. M. Mearig, Rev. L. H. Menges, H. G. Deininger, W. H. Menges, Miss Lillie Kohr, Fred Mosser, Karl Wilharm, Rev. Chas. Spieker, Mrs. H. G. Seneker, Rev. L. M. Teufel.

Mr. Banker, the president, Mr. Hodges, the new vice-president, Miss Truxal, the secretary, Miss Kohr, the assistant secretary, Mr. Leopold, the statistician, and Mr. Frey, the treasurer, each made a few remarks acknowledging the honor conferred upon them by the convention.

A rising vote of thanks was given the retiring officers, and the good wishes of the Pennsylvania State League were extended Rev. C. A. Naumann, on his retiring from this field and entering that of another.

The convention adjourned, after singing "Now Thank We All Our God."

The Grand Rally

A grand rally service beginning at 7.30 brought the successful convention to a close. The altar service was conducted by the convention chaplain, Rev. A. T. Michler, and the address of the evening was made by the Rev. John C. Seegers, D. D., Reading, on the convention theme, "Thy Kingdom Come." He said:

THY KINGDOM COME.

There is a kingdom of God on earth. It is the most thoroughly organized and far reaching agency operating among men. Its headquarters are in heaven. Its base of operation is the heart of man. "At its head is God reigning through and in the person of Jesus Christ." Enthroned at the Father's right hand, "swaying the sceptre of universal power," ordering and controlling and guiding all things that the eternal purpose of God toward man may not fail of realization, that God's ideal of man may be actualized, is the Christ of Bethlehem, yea, the Christ of Calvary, "God's perfect man and man's wounded God" coronated by God as King of kings and Lord of lords. "He founded the kingdom and He exercises the dominion." "On an eternal relation and on an historical fact" that dominion and rule are grounded and rest. The kingdom is vibrant with His life, for through His Spirit he stands in personal, individual, vital relation with every member. Every member can say confidently, "I live, yet not I, but Christ liveth in me."

This kingdom, therefore, is not an order, it is not an organization, in which men are bound together "in common loyalty to truth and duty," it is a "great, living, palpitating organism, every part instinct with vitality." It is not a corporation, but a blessed communion where there is constant intercourse between Head and members, and a real union between the individual parts.

As it is unique in its organization, so is it without parallel in its purpose. Its sole and distinctive

aim is to bring men to God and God to men through the person of the God-man Jesus Christ. No other institution has been charged with such a high, such a divine duty. No other force emanating from any other source can effect such a mighty and stupendous accomplishment. But this she must do. For whilst the Christ on Calvary secured redemption for all, every soul has been redeemed, yet the redemption is not "applied so directly, so immediately; salvation is not so individualized that men can be saved in isolation." Men must be brought into relation with God. Christ's salvation must be applied. And, therefore, though the kingdom has been established, though it is a potent factor, yea the only real force that is working for the permanent eternal bettermen of the world, we still pray, through divine authority we pray, Thy kingdom come.

These words have been placed at the top of your program. The thought embodied in them has been the keynote of this convention. The various phases have been set before you in excellent and, I doubt not, enthusiastic addresses. It remains for me to sound the closing note, to say the final word. Nothing could be more harmonious than to strike strongly this keynote, that the music of it might fill your hearts and thrill your souls so that you will leave determined to make the kingdoms of this world become the kingdom of our God and His Christ.

There are three facts on which I would like to fasten your attention.

First: The kingdom has come.

Secondly: The kingdom needs to come.

Thirdly: You have something to do with its coming.

It might be helpful to state these facts in the form of questions. Is there any evidence that this prayer has been prayed? Is there any need to continue praying it? Are you praying it?

First: Thy kingdom has come. There is evidence to be produced proving this claim. It is evident from the very nature of the kingdom as well as from the inner meaning of the petition. It would be impossible for the kingdom of God not to grow. It cannot be stationary. It would be a thing incredible for the Word of God, with its life-giving power, to have been proclaimed for more than nineteen centuries without effect. Some have believed. Some are believing. Some have lived lives, and some are living lives, that are godly. No one can read history correctly, nor interpret the signs of the times accurately, who fails to reckon with the presence and power of the kingdom. "It has passed from stage to stage of growth, from insignificant germs to generous blossoming and splendid fruitage." The kingdom has come. Persecuters have arisen and hostilities have been encountered, but as of old in every instance the report had gone out, "He is dead who sought the young child's life." And we sing tonight most triumphantly:

O where are kings and empires, Lord,
Of old that went and came?
But still Thy Church is praying yet
A thousand years the same.

Yes, there is evidence that the prayer has been made and that it is proving effective. It is true we hear the cry of the "godlessness of the masses," of the recession of the wave of public worship, of the unmistakable signs of "decadence and demoralization" of patent greed and gross corruption, yet we assert the fact the kingdom has come and is coming; that its principles are wielding an influence upon and are being reflected in the great world movements of the day. It has changed and is changing the currents of lives, forcing them into other channels. We may think the spirit of the times is anti-Christian; our daily papers may flood us with the doings of the underworld, yet the fact remains. Men are being aroused and nations are being awakened. Never have our mission boards received as much money as they are now receiving. Never has the Church paid more regard to the needs of the submerged tenth. How do you account for this? Must be not see behind these men and women who are giving their means, their love, themselves, the great moving principles of the living Christ? Ah, my dear Luther Leaguers, the sky is not entirely overcast. The clouds may be black and ominous, but here and there, now and then the blue sky is seen, its azure being deepened and made more lovely by the presence of the clouds.

Secondly: It needs to come. We dare not cease praying this petition. For whilst we are not allowing the cries of the disheartened and the discouraged to overwhelm us and whilst we are not closing our eyes to the real progress the kingdom has made, yet we are not blind to the fact that there is something more to be accomplished. That the times are evil no one will question, much less deny. That they call for redemption all will admit. The mystery of iniquity doth already work. The air is filled with shrieks of the deserted. The dissolute can be seen on every hand. It is not necessary to hunt for evil. It is apparent. Even in our own hearts we feel its force. We still have to confess that we sin. That we are guilty of outward wrongdoing, as well as having within us doubt, selfishness, fleshly lust, pride, impatience, uncharitableness, evil passions, covetous desires. The kingdom has not fully come into us. And when we look out into the world, what a sight confronts us! Look at the millions who have not heard of the kingdom! Who have no relation whatever to the King! Who are still in the blackness of heathen darkness! Ah, yes, there is need to pray Thy kingdom come. The world stands in need of it. And, therefore, the very practical thought.

Thirdly: Are you praying this prayer? If you are, then you are asking for the Holy Spirit to come into your heart and to control our life. If you are, then you are saying that you want the principles of the kingdom to govern your actions. If you are, then you are praying for the glorious consummation when the kingdom will be perfected and you will be perfect in it. If you are, then you will not forget, that though centuries have intervened since the great King issued His world-wide commission and command, that the opening of the twentieth century finds a large portion of the human race without Christ and salvation.

You have something to do with its coming. Not that the kingdom is dependent upon your efforts or your attitude. Nothing that you will do will keep God's plans from failing. But you can help its coming. You need the kingdom and the kingdom needs you. Let me then say: Pray for its coming, and remember that prayers must be translated into deeds; that prayer like faith without works is dead. The kingdom needs your gifts. Yea, it needs you. Let every young man ponder seriously the question of the holy ministry, and let him not dismiss the same until he can conscientiously say he dose not believe God wants him in the holy office.

Let every young girl here present think of the possibilities which are open to her in the office of the ministry of mercy. Let her not refuse the call to service until she can say God does not want me to serve Him in this capacity.

May God use us in His kingdom so that His will may be done by us as it is done in heaven. May His kingdom come, and "when it comes may we not be overlooked."

After the address President Banker announced the action of the convention at the afternoon session in adopting the resolution of appreciation for the entertainment afforded by the congregation of Christ Church and said a few words of personal appreciation. He also announced the appointment of the standing committees as follows:

Executive — Charles W. Fuhr, Pittsburg, chairman; K. T. J. Wilharm, Pittsburg, secretary; Harry Hodges, Philadelphia; W. H. Menges, Menges Mills; Rev. Lewis C. Menges, D. D., Harrisburg; H. W. Weidner, Pottstown; M. Haller Frey, York; Rev. A. T. Michler, Lebanon.

Extension—H. W. Weidner, Pottstown, chairman, and one representative to be named from each district.

Junior Work—Rev. Arthur T. Michler, Lebanon, chairman; Miss Anna M. Landis, Penn; Rev. George P. Sieger, Lancaster.

The service closed with the vespers and the twentieth convention of the Pennsylvania Luther League had passed into history.

Luther League Topics

24th Week After Trinity. Nov. 2, 1913

God's Loving Care

Matt. 6:24-34; I Peter 5:6-7.

Daily Bible Readings.

Monday, October 27: I Kings 3:5-15—God Giveth Wisdom.

Tuesday, October 28: Job 38:24-41—God Ruleth the Elements.

Wednesday, October 29: Psalm 147:1-20—God Is to Be Praised.

Thursday, October 30: Galatians 2:16-21—God Sends a Saviour.

Reformation Day, October 31: John 2:13-17—God Cares for His House.

Saturday, November 1—Rev. 14:6-7—God Closes Up the Ages.

HINTS FOR LEADERS.

Open with Hymns 103, 59.

This should be an occasion for thanking God for His loving care over us.

Have the instances below looked up before the meeting. Give a brief but vivid account of God's care in each case.

Read responsively Ps. 23. Naham. 1:7—A strong hold. Ps. 37:27—As long as life lasts. Deu. 33:27—Then our eternal refuge. Ps. 146:8-9—The orphans' and the widows' friend. Ps. 55:22—Our anchor. Acts 14:17—Supplies our daily needs. Ps. 68:9-10—Of the poor. Sam. 3:25—Good to us. Ps. 37:5—Our past commit our ways. Ps. 91:9-12—Gives His angels charge over us. Ps. 27:10—In our greatest extremity. Examples: Elijah, I Kings 19:1-8. Elijah, I Kings 17:1-16. Joseph, Gen. 37:13-28, with Gen. 45:1-8. Peter, Acts 5:17-29. Paul, Acts 27:9-44. Close with Hymn 241. Daniel 1:8-20. Daniel 6:4-23

Topic reviewed by Rev. Paul W. Koller.

This study belongs to those we are having on the first article of the Creed. True, the Creed says nothing about God's providence, or loving care. But as God created all things, so He must preserve and govern them. So says Luther in our Catechism, and the experiences of life bear him out. God does manifest loving care toward His creatures and the world which He has made.

There is one phase of His care which is particularly beautiful and means so much to us. David speaks of it in the 61st Psalm: "From the end of the earth will I cry unto Thee, when my heart is overwhelmed; lead me to the Rock that is higher than I. For thou hast been a shelter for me and a strong tower from the enemy." It is the old lesson of our sheltering God, who is the Rock of Ages.

A traveler tells of going down a beautiful valley in Switzerland some years ago and seeing on the heights above the devastating track of a small avalanche. Wherever it had swept there was a track of barrenness; rocks and earth covered the once fertile fields. The avalanche was two branched, and in between the branches was a little home with a beautiful garden and an orchard. The secret of its existence while all else was swept away was a great rock on the mountainside above the little farm. Against this rock the avalanche had beaten in vain, and then, with its destructive stream of ice and rocky debris, divided into two channels that, ever dividing more and more, had rolled on down the mountain, leaving this home and these fields untouched. That great rock is an emblem of God and His sheltering care.

1. God's care means safety. There is but one safe shelter from the destructive forces of sin, temptation, sorrow and death that sweep over the world. God is not only our creator, but our preserver as well. To be under His care is to be safe. We do not know just exactly what things are before us. But one thing is certain. We shall be tried and tempted. Some of us more than others, perhaps, but no one can escape. True wisdom indicates to us the only way to salvation. We must shelter ourselves under God's loving care. Between us and destructive forces we must ask God to come.

We may feel the sweep of these forces, but we will be safe because we are under God's care.

2. God's care means that our labor will not be lost. Behind the great rock in that Swiss valley was not only the little farmhouse, but also the garden and fertile fields. All the satisfying and precious results of the family toil were preserved as well as their lives and home. Safety is not the only thing we care about. We desire that our labor shall be blessed and its fruits abound and endure. The merchant who reaches the land, naked and treasureless after the storm has wrecked his vessel and the ocean has engulfed the treasures gathered by the toil of many years, may be thankful that his life is safe, but there is keen anguish because his wealth is lost. Neither do most people care simply to be saved as by fire. They desire that their labors abide. The words of the Book of Revelation strike a deep chord: "Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors; and their works do follow them." They that have their lives and labor in God and under His providence need never fear that life and labor will be lost. They will be such treasures as cannot be corrupted or stolen.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 38 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

3. God's care means life. God is not only safety and helpfulness. He is also the source of life. Those who live by faith under His sheltering care draw from Him that strength and power by which life becomes rich in the possibilities of truth, goodness and righteousness. We renew our strength in Him, so that we labor joyfully and untiringly until the fair fruits of godly living become rich and abundant, even as the fields protected by the rock. The loving care of God is a wonderful thing. We should thank God constantly for it, and try to be worthier of His providential care and love.

SUGGESTED QUESTIONS.

1. Why is God's loving care necessary?
2. What is the providence of God?
3. What is the purpose of it?
4. What effect should His loving care have upon us?

—•—

25th Week After Trinity. Nov. 9, 1913

Lutheran Mission Work in Porto Rico

Acts 10:30-35.

Daily Bible Readings.

Monday, November 3: Deut. 10:1-17—The Story of the Law.
Tuesday, November 4: Daniel 10:10-21—Daniel Comforted.
Wednesday, November 5: Hosea 6:1-15—God's Controversy with Israel.
Thursday, November 6: Amos 8:4-14—The Future of a False Church.
Friday November 7: Micah 4:1-13—When Reformed, the Church Triumphs.
Saturday, November 8: Zeph. 2:1-15—The Church's Punished.

HINTS FOR LEADERS.

Opening and closing services from the Luther League Hymnal.
Hymn 218. Psalm 67. Gloria Patri. Collect. Hymn 214.
Scripture lesson. Acts 10:31-35. (To be read by the leader.)
The leader should prepare in advance, either on a blackboard or on a large sheet of paper, a map of the island of Porto Rico. In the presence of the League, he should mark the city of San Juan, and across the bay, the town of Catano. He should also show the city of Bayamon. These are the principal mission points of our Church.
Summarize discussion in the Topics.
Special music (previously arranged for).
Summarize discussion in the REVIEW.
Reading, "A Woman's Work in Porto Rico." See July-August, 1911, number of the REVIEW.
Dress girl as a Porto Rican; school girl dress, no hat. Let her tell of her life after her parents' death, how she and other girls lived with an old woman, who taught them to beg and steal for a living. She was rescued by a kind lady, who took her to an orphanage, where she is now respectable and happy. This must be elaborated and told in the first person.
A ten-minute talk by the pastor on "The Call of the Church for More Missionaries."
Closing service. Hymn 216. Lord's Prayer. Benediction.
A supplementary article on the topic, "Lutheran Mission Work in Porto Rico," from the "Lutheran Mission Worker," by permission.

Notice that my subject is not woman's work in particular. I do not mean one of the native Porto Rican women, nor yet one of the good wives of our missionaries, who so faithfully assist their husbands. Most of their time is given to going in and out among the humble homes of the people—dreary places many of them—with words of cheer, comfort and hope, and with deeds of mercy which mean so much. I will speak of these women's self-denying work of love at some future time.

In this article I want to speak of the work of our heroic Miss Melander, at Catano. In doing so I cannot forget our other Swedish-American woman missionary, who labored at this place a number of years ago—Miss Wahlstedt. I thought of her frequently during my short visit this winter, and can see her still going about the quaint old village, with the children trooping after her and clinging to her skirts. The aged women, too, still bless her, and they charged me with the message, "When you meet Miss Wahlstedt, be sure to shower our choicest blessings on her head."

I was present at the closing exercises of the school at Catano, and when Miss Melander held up a handful of little white ribbon bows before the children's eyes, she spoke to them so earnestly as to rivet their attention before pinning one upon the breast of each child. These remarks being in Spanish, I could not understand what was said. Upon inquiry as to the meaning of this part of the services, she explained: "Many of these little ones are pushed out of the home and into the streets while they are still almost babies. The home training is bad, and the street training is still worse. Upon the least provocation they use language which is shocking. I have spoken to them of the pure life they should lead and the clean language they should use, as the baptized followers of the blessed Christ Child. This bit of white ribbon is to remind them of this, when tempted to do wrong, or to speak impure, unholy words."

A little incident in this connection may be interesting. A small child, who was being tormented by a grown person, was heard to say: "Don't. Miss May gave me this ribbon. I must not say bad words. If I do she will take it from me. Please don't make me say bad words."

Miss Melander's school is a graded day school, with kindergarten attachment. There are five grades, corresponding to those of the public schools. In addition to the ordinary secular training of the public schools, religious instruction is given as the principal thing. There is one assistant teacher, Mrs. Martinus, who takes care of the little ones and does some work in the lower grades. In other

words, Miss Melander herself is doing the work of five grades, in what may be termed public school teaching, and the additional religious teaching! Even this is not all. She now has also what may be termed a normal department. Just before leaving Porto Rico for the States the following came to my ears. A number of young people, who are preparing themselves for teaching and who had failed in the required examinations, come to her for help. Although already so heavily overworked, she could not refuse this request, which meant so much for these young people just at this time. Upon condition that they would in return help her with her school work, Miss Melander contracted to give them all the assistance she could after school hours and in the evening. Compare this strenuous life with that of the teachers in another city of the island, where a denominational school of six grades (not Lutheran) has eight or nine instructors!

The day of small things, when anything is good enough for Porto Rico, has gone by. Our missionaries realize this fact, as I fear we at home do not. Brother Anderson said to me: "Do you know we learn to love these little dark boys and girls, just as much as you do the white children in your own churches and schools." Miss Melander says: "Nothing is too good for my boys and girls. To read and write is not enough, even in Porto Rico. Upon what we teach them now many will be dependent for a living in the years to come."

There is a well organized Luther League in Catano. Miss Melander was well known throughout the Middle West as an enthusiastic Luther Leaguer, hence she could not be otherwise in the new surroundings in Porto Rico. Just at the period of adolescence, when most exposed to the temptations peculiar to Porto Rico, because of "the customs of the country," these young people are under the influence of her strong Christian character. They come to her freely with their trials and difficulties, they speak frankly of their temptations, and this enables her, by the blessing of God, to keep them in the right paths which make for Christian character and a pure life. I had the pleasure of attending two of the Luther League meetings. She gave each member a Luther League pin. You should have heard them sing the Rally Hymn! After the service in the church we withdrew to her cosy cottage adjoining, where we spent a very pleasant social hour. The native Spanish songs and the national hymn were sung and refreshments were served. These young people are a help in the work. At this time especially, when the missionary pastors, because of important duties elsewhere, cannot hold regular Sunday evening services at all places, God's house can be kept open and the people, instead of wandering off and spending the time to no good purpose, can with profit attend the Luther League service.

But Miss Melander's work does not end here. She is the active missionary of the village, visiting the people in their homes, influencing them to come to the house of God, and encouraging them to bring the little ones to Sunday school, relieving the suffering, comforting the sorrowing, ministering to the sick and dying. She has charge of the primary department in the Sunday school. Forty-nine little tots were present on the occasion of my visit. She also instructs and prepares the teachers of the Sunday school for their weekly work. She plays the organ at the church services and even does the work of the janitor, all excepting the ringing of the church bell, and I suppose she does that sometimes.

But what do others say of her? In this connection let me say that all of our missionaries seem to be well and favorably known. Hardly had I boarded the steamship "Carolina" on my way to Porto Rico before I heard very commendatory expressions concerning them. On the homeward way I had the same experience. While traveling on the train, a lady to whom I was introduced, upon hearing of my mission, said: "Your Church has a fine set of people in its service here. In Miss Melander you have a fine missionary." Then in a burst of confidence, which I am going to abuse here, because it will do our faithful missionaries no harm and may lead our people at home to think more highly of them and their work when they see them as others see them, she said: "Single handed she is doing more work than the four women missionaries of my own denomination." Upon another occasion a lady in the service of a Church that is doing the most extensive mission work on the island, said: "Miss Melander is regarded among us as the best woman missionary in Porto Rico." When others thus think so well of our faithful missionaries, and appreciate their work so highly, what should not we be ready to do for them who are doing such noble work for us in the Master's service?

Rise and Spread of the English Language in the Lutheran Church of America—Some Additional Matter

Isa. 52:1-15.

Daily Bible Readings.

Luther Day, November 10: Nahum 2:1-13—An Overthrow Decreed.
Tuesday, November 11: Malachi 3:1-18—Righteous and Wicked Divided.
Wednesday, November 12: Luke 13:1-17—Proper Care Usually Brings Good Results.
Thursday, November 13—Romans 12:1-21—"Be Wise as Serpents, Harmless as Doves."
Friday, November 14: Eph. 3:1-21—Christ's Love Greater Than All Else.
Saturday, November 15: I Peter 2:1-25—God's Word Abideth.
Opening as given in the Topics. Hymns 11, 19 (Luther League Hymnal).
Psalm 95 (read responsively). Hymn 43.
Scripture lesson, Isa. 52:10-15 (read by leader). Prayer by pastor. Special music. Recitation.
Synopsis of discussion in the REVIEW.
Synopsis of discussion in Topics. Hymn 156.
Selected reading from Wolf's "Lutherans in America." Hymn 196.
Lord's Prayer. Hymn 27. Benediction by pastor.

The history of the introduction of the English language, if we except the work of the patriarchs before the Revolutionary War, has been one of continual conflict. It took some of the old congregations many decades before the time of transition was safely passed. In Philadelphia in 1806, when the fight between the Germans and the English came to its climax, fourteen hundred votes were polled in the old German congregation, and then a colony of the younger people left and organized St. John's, the first distinctively English Lutheran Church in the world. But it was only one year before that, when the Pennsylvania Ministerium decided that it must always remain a German body. So fixed was the determination of many not only to have the German tongue throughout their lives, but to perpetuate it at any cost. Congregations adopted charters requiring the exclusive and permanent use of the German forever.

In one sense, however, many of those German forefathers could not be blamed so much for their adherence to the mother tongue, because it was a sad fact that in many congregations the transition from German to English marked the dropping of Lutheran customs and even Lutheran doctrines. The writer was once pastor of a church that for forty years had not used Luther's Catechism, which had been dropped when the congregation became English. He very distinctly remembers the opposition he encountered in reintroducing the catechism. To illustrate still farther, if a congregation in the transitional stage sings the German or Scandinavian chorals in the morning service which is conducted in the mother tongue, and then turns and sings light, trashy modern songs in their evening service, conducted in English, is the opposition of the fathers and mothers to be wondered at? And this is the condition of things in some Lutheran congregations today!

The following incident illustrates the condition when the fault is on the side of the fathers. In a certain village, about twenty-five years ago, a large, strong German congregation had come to the point when many of its young people needed the English language. The old pastor had just died, about the same time the old church building burned. A congregational meeting was held. The young people said to the fathers: "If you will agree to call a young pastor who can use both languages, we will contribute toward the new building. If you refuse, we will not give a cent." The fathers agreed, and the new church began to arise out of the ashes of the old. The first controversy came over the lettering of the cornerstone. The young people wanted it to be in English; at least to have the word "Deutsche" omitted. The building committee followed the fathers' wishes. When the senior came from the seminary, he preached in both languages very acceptably. The young folks asked him whether he would agree to give them an English Sunday school and English services if they voted for him. He readily promised. He was elected, installed and the new church was dedicated, and then the Church Council refused to allow any English services, saying that the congregation was German and must remain German. The young people then appealed to an English mission board. That board replied that it was against their principles to go into a town to start a mission where it would mean a serious injury to a congregation already in existence. Forty young married couples, besides other confirmants, left the mother church in a body and joined the church of an American denomination! This, dear reader, is only one of many similar occurrences. Thousands have been lost to our Church in the past through the senseless and unholy opposition to the English language.

"Education, literature, legislation, courts, ordinary trade and public intercourse, were conducted in the English language, whereas the Church, called of God to permeate, purify and sanctify all these, was by a strange infatuation decreed to be German. That she survived such a suicidal policy is another proof that her life is from God, and that not-

withstanding the perversity and unfaithfulness which at times are opposed to her progress, the gates of hell cannot prevail against her. Only a divine institution can survive the follies and passions of its adherents" (Dr. E. J. Wolf).

The Privilege of Giving Thanks

Luke 17, 11-19.

Daily Bible Readings.

Monday, November 17: Exod. 15:1-18—Moses Giving Thanks.

Tuesday, November 18: I Chron. 29:10-16; Psalm 30—David Giving Thanks.

Wednesday, November 19: Dan. 2:19-23; 6:4-10—Daniel Giving Thanks.

Thanksgiving Day, November 20: Luke 2:25-38—Simeon and Anna Giving Thanks.

Friday, November 21: Acts 28:15-31; I Tim. 1:12-17—Paul Giving Thanks.

Saturday, November 22: Matt. 11:25-30; John 11: 41-46—Jesus Giving Thanks.

HINTS FOR LEADERS.

Anthem (arrange for this). Hymn 49, 53 (sing both hymns entire). Psalm 95 and Gloria Patri. Luke 17:11-19 (read by leader). Prayer by pastor. Instrumental music.

Reading of the President's proclamation and also that of the Governor of your State.

Hymns 139 and 138 (sing both hymns). Bible readings: Psalm 50:14; I Tim. 1:12; I Thes. 5:18; Psalm 136:1-3; Rom. 14:6-7; I Tim. 4:3-4; Psalm 92:1; Hebr. 13:15. Give out and read in order.

Summarize discussion in both THE REVIEW and Topics. Lord's Prayer. Hymn 136. Benediction.

Topic reviewed by Rev. Paul W. Koller.

We have come to another Thanksgivng Day and week, and we cannot help but feel that God has been very good to us and that we ought to give Him our heartfelt thanks. There is something in our nature that tells us of the duty of thanksgiving. Our topic, however, reminds us that giving thanks is not only a duty but a privilege as well. Not all people look at it in this way; but nevertheless it is true, and those who give thanks, realizing the privilege of doing so, find some very precious things. It is a privilege because

1. Thanksgiving makes our blessings doubly blessed. The person who receives bounties and blessings without any appreciation simply takes as a sponge takes in water and does not get the good out of them that a thankful person does. They do not mean as much; they do not do him as much good. Our blessings are many, but the best blessing of all is a thankful heart.

Some one has said that there are two ways to get rich. One is to increase the number of our dollars. The other is to increase the value of the dollars we already have. So thanksgiving raises the blessings we already have to higher degrees of worth and thereby enriches us. Fellow Leaguers, God has been very good to all of us. Many blessings have come from Him this last year. You can double their worth to you by being truly thankful for them and giving God the praise. Thank God in your hearts and in the services of God's house. Cultivate the habit of thanksgiving. "It is a good thing to give thanks unto the Lord."

2. Thanksgiving cures covetousness. It magnifies what we have until we no longer want what others have. It helps bring contentment. Dr. John Hale used to say that he liked to look in the windows of stores at Christmas time to see how many things he could do without. A man has gotten a long way toward real contentment when he can do that, and contentment is great gain, St. Paul says. To think continually of misfortunes and mourn over disappointments is to adopt a weakening policy. To call the roll of our blessings every now and then is strengthening to one's moral fiber and helps us to stand upon our feet, for it faces us toward God, the source of strength. When we get out into the sunlight we find that our world is wonderfully fair. A little girl tried to count the stars, and when she came to two hundred she stopped in amazement and said: "Daddy, I did not know there were so many." When we begin to count our blessings we will be surprised to find there are so many.

3. Thanksgiving Day is a blessing to the nation. We have been concerning ourselves with things that make thanksgiving a blessed privilege to us as individuals. But we must not forget the blessing Thanksgiving Day is to our country, and that we have the privilege of helping to increase its value by a right observance of the day. Thanksgiving Day is America's witness to our belief in a personal God. This is a wonderfully important thing. In our national life there are many things that show to the world that America is a nation of believers. But nothing gives such witness as the observance of Thanksgiving Day. On Mt. Sinai there is said to be a hospice in which there is a window so located that the sun shines through it in full glory only one day in all the year. So on Thanksgiving Day the world sees the true full light of America's belief in a personal God. We must never let that light grow dim. Let us witness to our appreciation of our privileges by going to service this year and there with God's people devoutly thank Him for the blessings and mercies of the year.

QUESTIONS.

1. How can we have a thankful heart?
2. What do you think makes thanksgiving a privilege?
3. How can we best give thanks?
4. How are you using your privilege?

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

SUBSCRIPTION, 50 CENTS A YEAR.

Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York

Editorial

October

October, welcome! fairest month of all,—
In color, cousin to the rosy June:
More virile tinted, though a sad voiced rune
Of melody scarce hinted at will fall
Anon upon the ear, as though to call
The winter, piping his north airs in tune
To sing sad dirges for the dead leaves strewn
Upon the earth already like a pall.

—Earl Marble

Making religion efficient seems to be one of the aims in the efforts made in some quarters. Exact lines of work are mapped out. There is boys' work, Bible study, missions, evangelism, community extension, social services and other methods of work. Certainly all these have a place. But, boiled down, and after all the literature bearing on the activities and methods discussed, we cannot help wondering whether our old Lutheran methods are not about as good for the individual as these suggestions. We recognize the wealth of practical application; we are not insensible to the clear, concise and broadminded manner in which much of this is presented; nevertheless, we are not convinced but that Christian activity requires more than charts worked out by experts. To make religion real to the hearts and lives of men there must be a vital faith, and where that is it will express itself in good works, even though unobtrusively. Real religion springs from genuine faith. To deepen the spiritual life of the man and to develop in him an earnest spirit of Christian activity as an expression of his faith in Christ through the power of the spirit is, to our way of thinking, the making of religion efficient for men.

We are inclined to believe that here is a practical hint from the everyday business world for Luther League success and no small secret for making it a helpful agency in the congregation, which is its legitimate field of activity.

"Let me, then, be always growing,
Never, never standing still;
Listening, learning, better knowing
Thee and Thy most blessed will.
Till I reach thy holy place
Daily let me grow in grace."

So sang that sweet singer, Frances R. Havergal. When we dedicate our lives to the Master we dedicate them also to His work, and our prayer should be to grow like Him in mind, in spirit, in conduct. Grow, therefore, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and unto the day of eternity—forever!

An old time pastor preached a suggestive sermon from the text: "If ye abide in my word, then are ye truly my disciples." He made

three divisions, viz.: First, "take hold"; second, "hold on"; third, "never let go." Many there are who never take hold; of these the majority fail to hold on, and a small minority never let go. The combination—"take hold, hold on, and never let go"—is necessary for success. Success only comes by hard work and a preparedness when opportunity knocks at the door. Success is to be achieved by following the three injunctions of the preacher. They will provide a cure for grievance that is a dead weight on efficiency. For example, here is a person who has a grievance. He wishes to state it; he wishes to nurse it, to peddle it around, and thus not only hinder himself, but every one else. What a waste! Rise above your grievances and put a unity of effort into your work; and push forward with one end and aim in your League work.

Common sense! If we were idolaters we should desire to have on hand a supply of images representing this virtue. Leadership may lack a good many elements and succeed. It may achieve valuable ends without learning, science and skill, but if it lacks common sense it is doomed to the penalties of plunder and blindness. We must advance. Rapidity may be desirable, but it is not a necessity. Be careful to man your Leagues with competent leadership.

There are at least two ways to grow prosperous. The first is by active competition. The business man must get after trade or he will get out of trade. A second and an additional way outside of successful competition to grow is by advancing the interests of all. Says a secular paper:

"No man is doing his duty by his own business unless he sets apart a certain modicum of effort to be devoted to measures to make his home town grow. Any town can be made to grow by systematic and common sense efforts to attract new residents and industries. Communities are like stores; it takes advertising to attract interest and attention. Often it is not advertising spread broadcast that lends new business. If every community does all it can to help its own young men who have new enterprises to start it lays the foundations for concerns that will become prosperous and bring people to the town. A dozen active business men, who have faith in the future of their town, who will give some time each week to working out plans and taking advantage of opportunities that would otherwise pass unnoticed, can work wonders."

Regular reading of the REVIEW pays. Did you ever stop to think what you miss if you do not make it a regular habit to read your REVIEW thoroughly? Cutting out all question of educative effect for the moment, look at it merely for an instant as a question of self interest. You gather information and learn what others are doing. You find constant suggestions that add variety and pleasure to your League work. You learn of chances and openings for service and impressions are made that would have been lost if you had not formed the habit of reading the REVIEW. There is not a single class of our Leaguers that does not get a definite, positive return for reading each issue of the REVIEW. Is there any Luther Leaguer who can afford not to be a regular subscriber?

Nearly the entire issue this month is devoted to the full report of the splendid convention of the Luther League of Pennsylvania. Our readers will be interested and find much valuable material in the addresses and papers presented. Read them carefully.

Historical Events of October

3, 1529—End of the Colloquy at Marburg between Luther and Zwingli.

8, 1871—"Great Fire" in Chicago; 2,100 acres burned; loss over $190,000,000.

12, 1492—America discovered by Columbus.

24, 1648—Concluding the Peace of Westphalia, ending the "Thirty Years" war.

31, 1517—Festival of the Reformation; Luther nailed his ninety Theses to church door at Wittenberg.

ALL QUESTIONS ANSWERED as to ART WORK for the CHURCH in Wood, Metal, Stone, Marble, Art Glass, Mosaic, Embroideries, etc. Special Design to limit of Expense Designated.

Correspondence Invited.

Illustrated Data and Photographs on request.

J & R LAMB

STUDIOS, 23-25-27 SIXTH AVE.
NEW YORK

Book Reviews

"Bethlehem," a Sacred Cantata, affords young Christians, who are both reverent and joy-loving, an opportunity to combine in one Christmas celebration their religious devotion and the gratification of their artistic taste. In this cantata Wm. ApMadoc has gathered all the prophecy and all the history of the birth of the Christ-child, and interweaving with them the words and songs of devotion uttered by the people of the time, he has told the story of this wonderful event in a wonderfully appropriate and impressive manner. The musical setting by W. Rhys-Herbert is in excellent taste and of truly classical character, while in range and power it is well within the reach of any group of singers of average ability. Vocal score, $1.00. J. Fischer & Bro., 7 and 11 Bible House, New York.

Personal Appearance

In early life Luther was spare and lean in body, and his frame was more attenuated by privations and austerities. But when, at thirty-five, he began his public career in his warfare against indulgences, and when he appeared at the Diet of Worms, he was in the flower of strength and manhood. Of little more than middle stature, his bearing was erect, and his frame strong and muscular. He had a fine, frank, brave-looking countenance, and eyes clear and penetrating as an eagle's. He had a full, sonorous voice, capable of every modulation, so that in aspect, movement and utterance he was most attractive. The pensiveness and seriousness of his early days of care and conflict had long disappeared, and he had ever since his residence at Wittenberg, a cheerfulness, and even joyousness, which endeared him to friends and inspired his students with enthusiasm.

For Tickets and all particulars about travel in

NORWAY SWEDEN DENMARK

apply to
Scandinavian Travel Bureau
Official Agency
18 Broadway New York City

Memorial Windows
Antique and Modern
Stained Glass
Charles Maginn
17 East 14th Street, New York, N. Y.

CHOR ZUM REFORMATIONSFESTE, (Kantate,) Bartmuss
A magnificent chorus for mixed voices, voice parts separate.

LUTHER'S BATTLE HYMN, Wambsgauss
"EIN FESTE BURG IST UNSER GOTT"
A chorus for mixed voices that should be in the library of every choir and chorus.

Send for our catalogues, free.

LUCKHARDT & BELDER
10 EAST 17th STREET, NEW YORK CITY

Organs Tuned By the Year
Pipe Organs Always on Hand

Frithiof L. Andren
CHURCH AND CHAPEL ORGANS
BUILT AND REPAIRED
885 GATES AVE., Near Reid Ave., BROOKLYN, N.Y.

Memorial Windows
Ornamental Leaded Glass
All Brass Work for the Church
Colgate Art Glass Company
316 West 13th Street New York
Estab. 1849.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—Pastors and laymen are kindly requested to direct to the Lutheran Hospice such young men who are coming to New York City to study at any of the educational institutions, or to send the names to the undersigned, who will be pleased to get in touch with them.—Paul C. Holter, Director, 2040 Fifth Ave., Cor. 126th St., New York City.

—Mr. James Gear, president of the Church Council of the Church of the Epiphany, East 128th street, and a very active layman in church work in general, has been nominated by the Republican, the Progressive and Independent parties for Assemblyman from the Eighteenth Assembly District of Manhattan.

—The Rev. S. G. Trexler has returned from his summer of visiting the universities of Europe. He is now busy preparing his plans for his work at our American universities during the coming scholastic year. To aid him in this work pastors and others should at once send him the names of all Lutheran students and students in which they wish him to interest himself in any of the universities and colleges of New York and the New England States. Pastor Trexler's address is 438 West 116th street, New York City.

Philadelphia.

—The Publication Board of the General Council has purchased five four-story buildings with a lot 93x139 feet in this city, upon which the new publication house and general headquarters is soon to be erected.

—On September 1, Rev. Jerome M. Guss became pastor of Muhlenberg Memorial Church, Rev. P. E. Bierbauer of St. Andrew Church.

—Rev. G. W. Sandt, D.D., editor of The Lutheran, was hurt with twelve other passengers in a trolley accident near Allentown, Pa., on September 7. Dr. Sandt was fortunate in escaping with minor injuries.

Washington.

—Mr. Henry S. Baker, a member of St. Paul's Church, has been appointed by President Wilson one of the Excise Commissioners of the District of Columbia, under the Jones-Works law, effective July 1. Mr. Baker had the indorsement of the Anti-Saloon League.

San Francisco.

—Rev. John E. Braeuer, formerly of Seattle, Wash., is now the pastor of the First Church, of this city.

Syracuse.

—Rev. J. W. Paetznick, of Detroit, Mich., has accepted a call to the pastorate of Mt. Tabor Church and assumed his duties October 1.

Buffalo.

—Dr. Franklin C. Gram is the general director of the Child Hygiene Exhibition World's Congress at Buffalo and has for years been connected with Buffalo's health department. Luther Leaguers will remember Dr. Gram as a former successful president of the Buffalo District Luther League and also for his work in connection with the first convention of the Luther League of New York State in this city.

Wheeling.

—The new mission at Edgewood was formally organized in August with fifty-one charter members. Rev. L. K. Probst, D.D., president of synod, presided.

General.

—St. Peter's Lutheran Church, Eisleben, in which Martin Luther was baptized November 11, 1483, celebrated recently its 500th anniversary. A memorial tablet commemorating the event was unveiled at the close of the service.

—The Hauge Norwegian Synod, with a membership of 33,192, is carrying on most successfully a remarkable work in the mission field. It now supports eighty-six workers in China and maintains there a high school, a hospital, an orphanage and boys' and girls' schools. In addition, this synod is contributing to the support of thirty missionaries and a superintendent in the Home Mission field, and also maintains its own theological seminary.

—Four Lutheran missions in Central China have joined in the establishment of a Union Theological Seminary near Hankow. These missions are being conducted by the United Norwegian Lutheran Church of America, the Hauge Evangelical Lutheran Synod of America, the Finland Missionary Society and the Norwegian Missionary Society.

—Mrs. Johanna Anderson, of Oakland, Neb., recently bequeathed $6,000 to the Deaconess

EST. 1877
R. Geissler, Inc.
Church Furnishings, in all materials.
ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.
MEMORIAL TABLETS, STAINED GLASS WINDOWS.
56 WEST 8TH ST. NEW YORK.

Motherhouse of the Augustana Synod at Omaha, Neb, half for the Orphans' Home and half for the Old People's Home.

—Mr. P. G. Wiberg, a member of the Augustana Synod, made various gifts according to his will, to the missions and institutions of the synod. China missions received $200; Swedish home missions, $200; the Minnesota Conference, Orphans' and Old People's Homes, each, $100.

—Upsala College, Kenilworth, N. J., celebrated its twentieth anniversary October 3-5.

—St. John's Church, Richmond, Ind., was recently the recipient of $4,500 from the estate of a deceased member.

—Plans are being drawn and preparations made for the building of a new $160,000 church at Akron, Ohio.

—The recent meeting of the General Council at Toledo, Ohio, was reported as having some remarkable features. Editorially, The Lutheran, the council's official organ, says: "To speak exactly, there has been no General Council convention of similar strength, enthusiasm and import for the future since 1883." Synodical and linguistic problems were by group conferences largely eliminated from the general convention. Mission work was planned on a broad and liberal scale. Education and church extension questions were met in the same large-minded way. The subject of arbitration with other Lutheran bodies in the Home Mission field was canvassed with breathless attention. The question of Church Unity was unanimously understood to demand "a better understanding and a truer cooperation on the sound basis among all Lutheran Church bodies." In finances the convention adopted the "budget" system. Inner missions received a share of earnest discussion and important action regarding them was taken. Growth and progress along all lines were shown, as was also a disposition to utilize to advantage all the strength the Church has so far developed.

—The entering class at Pennsylvania College, Gettysburg, this year was the largest in the history of the institution, being double the number of the class that entered three years ago. As one of the results of the completion of the $250,000 endowment fund, the faculty has been increased and courses in mechanical and electrical engineering have been added and are very popular. Athletics is receiving a full share of attention at Gettysburg this year.

—On Monday evening, August 18, lightning struck the cupola of the historic dormitory of the Theological Seminary at Gettysburg, Pa., and utterly consumed it. Fortunately, the spread of the flames was prevented by the efforts of the fire company and those living nearby. The loss will not exceed $1,000, and is covered by insurance. The cupola is being restored on its old lines.

—Mr. James McClatchey Frank, and Miss Ella Gertrude Durst, daughter of Rev. Robert R. Durst, Guelph, Ontario, Canada, were married September 8. The couple live at McKees Rocks, Pa., where they opened their home to their friends October 1. The Review extends congratulations and its very best wishes.

—Mrs. Lippard, wife of Rev. C. K. Lippard, while on a voyage across the Pacific, en route to this country in August, was awarded second prize in an essay contest on the features of the voyage, in which there were 252 competitors.

—Lutheran clubs have been formed at Harvard, Cornell, Syracuse and Columbia Universities, who hope to welcome Lutheran students. The president of the Harvard Club, Mr. James L. Moore, Perkins 62, will be happy to advise with any Lutheran students coming to Harvard.

—Mrs. Charles H. Brosius died at the Muhlenberg Mission in Africa on September 6. Mrs. Brosius was the wife of Rev. Brosius, one of the missionaries, and was the daughter of Dr. Hesse, of Coatesville, Pa.

—Rev. Charles K. Hunton, of Salem, Va., was elected president of the Synod of Southwest Virginia at its annual convention, held in Marion, Va.

O. KUETKE ART WORKS
CHURCH WORK IN WOOD
METAL MARBLE GLASS ETC
EST. 1886 227 W. 29TH STREET, NEW YORK

PULPIT GOWNS
CHOIR VESTMENTS
CLERICAL CLOTHING
Suits to measure from $20
Embroidered Altar Hangings
COX SONS & VINING 72 Madison Ave NEW YORK

THE BUCKWALTER READERS
CONTAIN EASY, INTERESTING, PERFECTLY GRADED READING MATERIAL — MUCH OF WHICH IS NEW
CORRESPONDENCE SOLICITED
PARKER P. SIMMONS CO.
INCORPORATED
3 EAST FOURTEENTH ST., NEW YORK

1,500 MÖLLER PIPE ORGANS IN USE
81 in Pittsburg: 82 in New York: 49 in Baltimore: 40 in Philadelphia: 37 in Cincinnati: 18 in Washington and 21 in Hagerstown, Md.
M. P. MÖLLER, ADDRESS, Hagerstown, Maryland

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

WM. C. STOEVER.....President
727 Walnut street, Philadelphia, Pa.

LUTHER M. KUHNS, Secretary of Executive Committee
440 Paxton Block, Omaha, Neb.

HARRY HODGES.....Assistant General Secretary
P. O. Box 2653, Philadelphia, Pa.

CHAS. T. A. ANDERSON.....Treasurer
35 So. Dearborn street, Chicago, Ill.

PAUL B. MATTICE.....Statistical Secretary
Middleburg, N. Y.

REV. J. F. FEDDERS.....Literature Secretary
Racine, Wis.

REV. GEORGE H. SCHNUR.....Topic Secretary
749 Marshall avenue, St. Paul, Minn.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

E. F. EILERT, Chairman, 608 W. 146th St., New York.
JAMES M. REYNOLDS.....Valatie, N. Y.
I. S. RUNYON.....New York, N. Y.
REV. E. A. TRABERT.....Pittsburgh, Pa.
G. A. BALDWIN.....Rochester, Pa.
E. AUG. MILLER.....Philadelphia, Pa.
LOUIS C. RECKNAGEL.....New Britain, Conn.
LEWES LARSON.....Sioux Falls, S. Dak.
REV. G. F. GEHR.....Erie, Pa.
J. ALEX NELSON.....Chicago, Ill.

All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

Finance Committee

E. AUG. MILLER.....Philadelphia, Pa.
P. WALTER BANKER, Secretary.....Wilkes-Barre, Pa.
FRANK LAUGHNER.....Whitestown, Ind.
HENRY D. BRANDES.....New York City, N. Y.
JAMES M. REYNOLDS.....Valatie, N. Y.

Publication Committee

WILLIAM C. STOEVER.....Philadelphia, Pa.
E. F. EILERT.....New York City, N. Y.
F. H. WEFER.....New York City, N. Y.
H. G. DEININGER.....Philadelphia, Pa.

Literature Committee

I. S. RUNYON.....New York, N. Y.
LOUIS VAN GILLUWE.....Ocean Grove, N. J.
REV. J. F. FEDDERS.....Racine, Wis.
REV. W. L. HUNTON.....Philadelphia, Pa.
MRS. IVA L. BALTZLY, Ph.D.....Omaha, Neb.

Luther League Topics Committee

REV. G. H. SCHNUR.....St. Paul, Minn.
REV. P. W. KOLLER.....Mansfield, Ohio.
REV. F. P. BOSSART.....Lima, Ohio.
REV. LUTHER MALMBERG.....St. Peter, Minn.
REV. O. GLESNE.....Aberdeen, So. Dak.

Junior Topics Committee

REV. C. ELVIN HAUPT, D.D.....Lancaster, Pa.
REV. J. M. GUSS.....Middleburg, Pa.
ANNA M. LANDIS.....Jeanette, Pa.
EMMA E. MAST.....Zanesville, Ohio.
REV. A. T. MICHLER.....Lebanon, Pa.

Transportation Committee

H. L. HUNGERFORD.....Wilkes-Barre, Pa.
J. F. DINKEY.....Rochester, N. Y.
T. CLEM BECK.....Elizabeth, N. J.

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE—
President, EUGENE A. HIEBER.....Utica
Cor. Sec., C. A. ROCKWELL.....Syracuse

LUTHER LEAGUE OF PENNSYLVANIA—
Pres., P. WALTER BANKER.....Wilkes-Barre, Pa.
Cor. Sec., MRS. B. B. HARKER, 438 W. Queen Line, Germantown, Philadelphia

LUTHER LEAGUE OF NEW JERSEY—
President, REV. C. H. BECHTOLD.....Jersey City
Cor. Sec., MISS E. BUSCH, 54 Mercer St., Jersey City

LUTHER LEAGUE OF ILLINOIS—
Pres. J. ALEX NELSON.....Chicago
Sec., MISS HULDA MILLER.....Chicago

LUTHER LEAGUE OF OHIO—
President, CHARLES W. BLUTHART.....Zanesville
Cor. Secretary, MRS. F. G. ZWERNER.....Akron

LUTHER LEAGUE OF WISCONSIN—
President, REV. LLOYD W. SPECKEL.....Plattville
Secretary, MISS AMANDA RAPPS.....Racine

LUTHER LEAGUE OF INDIANA—
President, J. F. FRANK LAUGHER.....Whitestown
Sec., MISS ELIZABETH DUHME.....Batesville

LUTHER LEAGUE OF IOWA—
President, REV. PAUL H. HEISEY.....North Liberty
Secretary, PAUL B. ANDERSON.....Iowa City

LUTHER LEAGUE OF SOUTH DAKOTA—
President, JAMES O. BERDAHL.....Lake Preston
Cor. Secretary, A. S. BRAGSTAD.....Sioux Falls

LUTHER LEAGUE OF MINNESOTA—
President, REV. C. J. ROCKEY.....St. Paul
Cor. Sec., MISS MALINDA SKOGLUND.....St. Paul

LUTHER LEAGUE OF CONNECTICUT—
President, LOUIS RECKNAGEL.....New Britain
Cor. Sec., MISS ANNA SMITH.....Hartford

LUTHER LEAGUE OF OREGON-WASHINGTON—
President, CARL M. NICKELSON.....Portland, Ore.
Cor. Sec., MISS CLARA BELL.....Seattle, Wash.

LUTHER LEAGUE OF NEBRASKA—
President, REV. F. C. SCHULDT.....Fremont
Cor. Sec., MISS BERTHA ELSASSER.....Omaha

LUTHER LEAGUE OF KANSAS—
President, CARL F. KEMNER.....Salina
Secretary, H. V. GROTHE.....Wichita

LUTHER LEAGUE OF CANADA—
President, F. C. HESSLER.....Humberstone
Cor. Sec., MISS LAURA VOLLMER.....Galt

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
President, H. R. FELLINGER.....Washington, D. C.
Cor. Sec., HARVEY A. BENNER...Washington, D. C.

LUTHER LEAGUE OF CEN. CALIFORNIA—
President, MYRON HESTORFF.....Salinas
Secretary, MISS GRACE STEVENSON.....San José

LUTHER LEAGUE OF BALTIMORE—
President, CARL M. DISSLER.....Baltimore
Cor. Sec., MISS LOUISE QUENSEN.....Baltimore

Luther League of America
Statement No. 10

From August 1 to August 31, 1913.
GENERAL FUND.

L. L. of Wisconsin	$21.00
Previously reported	1,137.74
Total receipts	$1,158.74
Total disbursements	1,134.71
Balance on hand	$24.03

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., September 4, 1913.

NEW YORK.

New York City District.

—The Luther League of Holy Trinity Church opened its season September 30 with a supper,

well attended by the members. This League promises its members a very active and interesting season.

Brooklyn District.

—The District Luther League of Brooklyn held its regular meeting on Monday evening, September 16, 1913, at Holy Trinity Church. The meeting was addressed by the Rev. O. S. Yoerger, pastor of St. Andrews' Church, Brooklyn, on "The Problem of the City League." The Luther League of St. Mark's Church, Jamaica, L. I., applied for admission and was received. A grand rally has been planned to be held on or about November 10.

Mohawk Valley District.

—The Luther League of the German Lutheran Trinity Church, Troy, Rev. J. Duerschner, pastor, held its monthly business meeting Monday evening, September 8, and voted $50 toward a fund to recarpet the church. At the previous meeting the society adopted a resolution requesting each member of the society to donate a good book to the library, and Mr. Alfred Duerschner was elected librarian. The League now has nearly 100 members and is very active.

—The young people of the church at Raymertown, Rev. E. L. Davison, pastor, are contemplating the organization of a Luther League.

Rochester District.

The expense of repairing and remodeling the interior of St. Paul's Lutheran Church, Pittsford, amounting to about $500, was defrayed by the Luther League and the Dorcas Society jointly.

CONNECTICUT.

Hartford District.

—The Hartford District League held its annual meeting in Branford the 31st of August and the 1st of September, in the Swedish Lutheran Tabor Church, of that place. Branford is a beautiful little place on Long Island Sound and has a population of about 7,000. The Lutheran Church is the only Swedish one in the community and has a membership of 515. The congregation owns a handsome church building and parsonage of value of about $12,000, free from debt. A new organ has recently been installed. The meeting began on Sunday morning, August 31, with service and a sermon by C. H. Nelson, of New Haven. In the afternoon most of the visitors arrived and at 3 o'clock a program was rendered. After the program was ended refreshments were served in the church parlors and opportunity given to all to greet old acquaintances and form new ones. At half past eight in the evening the Luther Leaguers assembled in the church and an interesting program was rendered. On Monday morning at 9:30 the business meeting commenced. Mr. Martin A. Wickstrand, vice president of the League, conducted the meeting. Reports show between 600 and 700 members in the Leagues in this district. The election of officers resulted as follows: President, C. H. Nelson, of New Haven; vice president, Martin A. Wickstrand, Meriden; secretary, Emil J. Danberg, New Britain; treasurer, Carl Lind, Stamford. The executive committee is composed of Carl W. Thompson, Naugatuck; E. Melin, Middletown, and Emil Larson, New Britain. As delegates to the State Luther League, Rev. Herman Olson, Waterbury, and M. Carl W. Thompson, Naugatuck, were chosen. An invitation was extended from New Haven to hold the next annual meeting there and was accepted. At noon dinner was served to all in the church parlors. In the afternoon an outing was held in Lanpher's Cove, a beautiful place on the Sound between Branford and New Haven. A short program was rendered and various athletics were indulged in.

Church Changes

ALTERATIONS to be made this coming **SUMMER** should be promptly considered. Our special work

Church Windows
Interior Decorations
Memorial Gifts

Correspondence invited.
Designs and Estimates submitted.

Our Catalogue and Reference Circular sent upon request.

Studios and Work Rooms: 79-84 BIBLE HOUSE

Benj. Sellers & Sons
NEW YORK CITY

PENNSYLVANIA.

Catawissa District.

—The Catawissa District Luther League met in convention October 2 and 3 in Holy Trinity Church, Berwick, Rev. C. R. Botsford, pastor. The program was arranged under the general head, "My Father's Business," with interesting subjects and able speakers.

Pittsburgh District.

—The young people of Trinity Church, Donora, Rev. W. H. Brown, pastor, have organized a Junior Luther League and have begun their work with much interest and zeal.

Greensburg District.

—The Luther League of the church at Penn Station organized a church choir in September, 1911, which since its organization has given the church excellent service and has been a source of great satisfaction to the young people themselves. During its second year of service it has varied its activities by carrying out programs that were partly literary in the social functions of the church for its young people's benefit. The Review received with this report a photograph of the members of the choir in the choir box.

OHIO.

Scioto Valley District.

—The Scioto Valley District Luther League held its third annual convention in the First

Artist in Stained and Leaded Glass

Memorial Windows

From Original Designs

Ida J. Burgess

Sketches and Estimates Furnished

Studio: 77 Irving Place, New York, N. Y

English Lutheran Church, Columbus, on Friday, August 29. The convention sermon was preached by Rev. E. C. Dolbeer. Miss Laura E. Hilliker, president of the local League, extended greetings, and Mr. John H. Swoyer, president of the District League, responded. "The Devotional Side of the League" was discussed by Mr. Earl H. Courter and echoes from the State convention were given by Mr. L. M. Shupe.

In the afternoon Mr. Paul Pairun addressed the convention on "The Luther Leaguer and Church Attendance." Mr. G. Elmer Swoyer spoke on "The Unifying Influence of the Luther League." Practical talks on various phases of "The Model League" were given by delegates chosen from various local Leagues. The afternoon's session was concluded by an address on "The Luther League's Attitude Toward Other Organizations in the Church," by Mr. Carl H. Boehm.

In the evening there were two addresses. Rev. E. F. Ritter spoke on "The Lutheran Church and Her Message for This Age," and Rev. R. E. Golliday addressed the audience on "The Mission of the Luther League."

The following officers were elected: President, John H. Swoyer, Ashville; vice president, L. M. Shupe, Amanda; recording secretary, Elsie Barthman, Columbus; corresponding secretary, Laura E. Hilliker, Columbus; treasurer, Louise Cheery, Columbus. The next convention will be held at Delaware in November, 1914.

INDIANA.

—The Luther League of Bethany Church, Batesville, pledged $200 toward the beautiful new church building which was consecrated in July. One of the large art windows, subject, "Christ in Gethsemane," was also the gift of the League.

—The Luther League of Wittenberg Church, Butler, has recently presented a new piano to the church, and is now planning some improvements to the church edifice.

CALIFORNIA.

—The ninth annual convention of the Central California District Luther League was held in Bethel Lutheran Church, San Jose, Cal., Rev. Emil Meyer, pastor, September 1, 1913.

Words of welcome were fittingly spoken by Luther Meyer, president of the local League, to which a response was made by Mr. J. C. Frohliger, the president of the District League.

Several very interesting letters were read from Rev. J. C. Pedersen, of the Muhlenburg Mission, Africa. Rev. Pedersen was the organizer of the District League eight years ago.

Among the other interesting features of the program were a paper on "The Luther League" by Myron Hestorff, of Salenas, Cal.; an address on "Labor Day," by Rev. J. E. Hoick, of San Jose, Cal.; an address by Mr. J. C. Frohliger, of Oakland, on "Thy Kingdom Come." The topic, "Grace, Grit and Glory," was handled in a very helpful manner by Rev. N. N. Harter, of Salinas, Cal. Papers were read by Miss Lois Meyer on "What Benefits We Derive from Conventions," and one by Mr. R. C. Reschar on "Shall the League be Active in the Bible School?"

"The Luther League of the Pacific Slope" was the topic of a very interesting address by Rev. Emil Meyer. Action was taken looking toward the unification of the District Leagues on the coast, with the purpose of holding a joint convention in 1915 at or near the Exposition City. On that occasion it is hoped to have a Lutheran Bureau of Information established in San Francisco for the benefit of visiting Lutherans from all lands.

It is possible also that the West will extend an invitation to the international organization of the Luther League to convene on our territory in 1915.

Excellent music was rendered by a quartet of visiting ministers and delegates, and a bountiful repast was furnished by Pastor Meyer's hospitable people.

The newly elected officers of the District League are:

President, Mr. C. C. Krueger, Oakland; secretary, Luther Meyer, San Jose; treasurer, Myron Hestorff, Salinas; corresponding secretary, J. E. Hoick, San Jose.

The next convention will be held in the First Lutheran Church, Oakland, May 30, 1914.

OREGON-WASHINGTON.

—This Bi-State Luther League held its convention in Seattle September 25 and 26. It is expected that a complete report will be in hand in time for the next issue.

—On Friday evening, August 29, the Luther League of the First English Lutheran Church of Oakland, scarcely six months old, gave its first social and entertainment to the congregation and its friends.

An excellent musical program was rendered, supplemented by a short speech by the president, Miss Crowhurst, and a brief address by the pastor, Rev. Harvey M. Leech.

As a result of the social the League met the balance of a $25 pledge for repairs to the church recently made and an additional $5 pledged toward insurance on the church building.

On September 4 this League held its semi-annual business meeting and elected the following officers: President, William B. Scheehl; vice president, Harry Guise; secretary, Victoria Crowhurst; treasurer, Anita Franz.

Reports show the League in a flourishing condition. Starting with six members, the League now numbers thirty-seven, with an average attendance of about twenty-five at meetings.

CANADA.

—The Fall Rally of the Eastern District of the Luther League of Canada will be held in St. Paul's Church, Morrisburg, Ont., the Rev. L. M. McCreery, pastor, on Thanksgiving Day, October 20, 1913, afternoon and evening. Each local League is entitled to send five delegates, and is requested to notify the pastor two weeks in advance how many delegates expect to attend.

Luther League Supplies

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary, and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly as a 32-page Pamphlet in Dec., March, June and Sept.

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year.....$6.00	100 copies 1 quart.....$2.00
75 copies 1 year..... 5.00	75 copies 1 quart..... 1.50
50 copies 1 year..... 3.50	50 copies 1 quart 1.00
25 copies 1 year..... 1.75	25 copies 1 quart..... .50

One copy 1 year .....10 cents

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

First Course

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Third Course

1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Fourth Course

1. Elements of Religion, Jacobs. 2. The Golden Altar Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

Luther League Hymnal

A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country The hymns and tunes are among the best to be had.

Bound in Cloth, with music, (postpaid,) - 60 cents
" " words only, " - 20 cents

Luther League Badge

Every Lutheran and Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms, and is full of meaning.

PRICES.

Clasp Pin, Stick Pin or Button, Solid Gold.....$1.00
" " " Rolled Plate .... .50
" " " Gilt ..... .25
With Hanger, 50 cents extra.
Watch Charms, with Emblems both sides, Solid Gold 5.00
" " " " Rolled Gold 2.50
Maltese Cross or Star Shape.

Cash must inevitably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York, N. Y.

FLEISCHMANN'S
COMPRESSED YEAST
HAS NO EQUAL

BOOKS

Books of all kinds, religious, scientific, sets and single volumes of standard authors. New and second hand.

HALL & O'MALLEY
64 CORTLANDT STREET. NEW YORK, N. Y.

MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

MEMORIAL
& CHURCH WINDOWS
A. C. GRIMM
155 East 23rd Street, New York, N. Y.

THERE ARE TWO REASONS

Why we send our **Daus' Improved Tip Top Duplicator** on ten days' trial. FIRST—It proves OUR confidence in the machine. SECOND—By personal use you can positively tell, before buying, whether it meets your requirements. Each machine contains roll of "Dausco" Oiled Linen Back duplicating surface which can be used over and over again. 100 copies from pen-written and 50 copies from typewritten original. Complete Duplicator, cap size (prints 8 3-4x13 in.). Price - - - - - - **$5**

Take advantage of our trial offer.

FELIX K. DAUS DUPLICATOR CO., Daus Bldg., 111 John St., New York

THE PRIZE WINNER.
UPHELD BY QUALITY

STIEFF PIANOS

Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms. Write for illustrated catalogue and book of suggestion.

CHARLES M. STIEFF,
9 N. Liberty Street, BALTIMORE, Md.